



FIDES DEFENSOR

LONDON.

Sold By William Leak

THE
BOOK
OF *Kkk. 291*
COMMON
PRAYER,
AND

Adminiſtration of the Sa-
craments, and other Rites and
Ceremonies of the Church,
According to the Uſe of the
Church of *England*;

Together with the
Pſalter or Pſalms
OF
DAVID,

*Pointed as they are to be Sung or
Said in Churches.*

L O N D O N,
Printed by *John Bill, Thomas
Newcomb, and Henry Hills.* Prin-
ters to the Kings moſt Excel-
lent Maſteſty. 1680.

Cum Privilegio.



The Contents of this Book.

- T**he Preface.
Concerning the Service of the Church.
Concerning Ceremonies.
The Order how the Psalter is appointed to be read.
The Order how the rest of the holy Scripture is appointed to be read.
A Table of Proper Lessons and Psalms.
The Calendar, with the Table of Lessons.
Tables and Rules for the Feasts and Fasts throughout the whole year.
The Order for Morning Prayer.
The Order for Evening Prayer.
The Creed of S. Athanasius.
The Litany.
Prayers and Thanksgivings upon several occasions.
The Collects, Epistles and Gospels to be used at the Ministration of the holy Communion throughout the year.
The Order of the Ministration of the holy Communion.
The Order of Baptism, both publick and private.
The Order of Baptism for those of riper years.
The Catechism, with the Order for Confirmation of Children.
The Form of Solemnization of Matrimony.
Visitation of the Sick, and Communion of the Sick.
The Order for the Burial of the Dead.
Thanksgiving for Women after Child-bearing.
A Communion or Denouncing of Gods anger and judgments against sinners.
The Psalter.
The Order of Prayers to be used at Sea.

17...397

3

THE

THE PREFACE.

IT hath been the wisdom of the Church of England, ever since the first compiling of Her Publick Liturgy, to keep the mean between the two extreames, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For as on the one side common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity requiring) sundry inconveniences have thereupon ensued; and those many times more and greater than the evils that were intended to be remedied by such change: So on the other side, the particular Forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations Her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: Yet so, as that the main Body and Essentials of it (as well in the chiefeest materials, as in the frame and order hereof) have still continued the same unto this day, and do yet stand firm and unshaken; notwithstanding all the vain attempts and impetuous assaults made against it, by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the Publick.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the Laws of the Land, and those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when upon his Majesties happy Restauration it seemed probable, that, amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great

The Preface.

part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers Pamphlets were published against the Book of *Common Prayer*, the old Objections multered up, with the addition of some new ones, more then formerly had been made, to make the number swell. In fine, great importunities were used to His Sacred Majesty, that the said Book might be Revised, and such Alterations therein, and Additions thereunto made, as should be thought requisite for the ease of tender Consciences: Whereunto His Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all His Subjects, of what Perswasion soever, did graciously condescend.

In which Review we have endeavoured to observe the like Moderation, as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established Doctrine, or laudable practice of the Church of *England*, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such alterations as were tendered to us (by what persons, under what pretences, or to what purpose soever so intended) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: Not enforced so to do by any strength of Argument, convincing us of the necessity of making the said Alterations: for we are fully perswaded in our judgments (and we here profess it to the world) that the Book as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a good man may not with a good Conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourably construction as in Common Equity ought to be allowed to all humane Writings, especially such as are set forth by Authority, and even to the very best Translations of the holy Scripture it self.

Our general aim therefore in this undertaking was, not to gratifie this or that party in any their unreasonable

The Preface.

unreasonable demands ; but to do that , which, as our best understandings we conceived might most tend to the preservation of Peace and Unity in the Church ; the procuring of Reverence, and exciting of Piety, and Devotion in the publick Worship of God ; and the cutting off occasion from them that seek occasion of cavil, or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account, That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service ; which is chiefly done in the Kalendars and Rubricks : Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words & phrases, that were either of doubtful signification, or otherwise liable to misconstruction : Or thirdly, for a more perfect rendring of such portions of holy Scripture, as are inserted into the Liturgy ; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last Translation : And that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places ; particularly for those at Sea, together with an office for the Baptism of such as are of riper years ; which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of the several Alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former ; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men ; although we know it impossible (in such variety of apprehensions, humours, and interests, as are in the world) to please all ; nor can expect that men of factions, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves : Yet we have good hope, that what is

Concerning the Service of the Church.

here presented, and hath been by the Convocation of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious sons of the Church of *England*.

¶ *Concerning the Service of the Church.*

THERE was never any thing by the wit of man so well devised, or so sure established, which, in continuance of time, hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The first original and ground whereof if a man would search out by the ancient Fathers, he shall find that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the Congregation, should (by often reading, and meditation in Gods word) be stirred up to godliness themselves, and be more able to exhort others by wholsom Doctrine, and to confute them that were Adversaries to the Truth; and further, that the People (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But these many years passed, this godly and decent Order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain Stories, and Legends, with multitude of Responds, Verses, vain Repetitions, Commemorations and Synodals; that commonly, when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread. And in this sort the Book of *Isaiah* was begun in *Advent*, and the Book of *Genesis* in *Septuagesima*; but they were onely begun, and never read through: After like sort were other Books of holy Scripture used. And moreover, whereas, *St. Paul* would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same; The Service in this Church of *England* these many years hath been read in Latine to the people, which they

Concerning the Service of the Church.

understand not ; so that they have heard with their ears onely, and their heart, spirit and mind have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the *Psalms* into seven portions, whereof every one was called a *Nocturn* : Now of late time, a few of them have been daily said, and the rest utterly omitted. Moreover, the number and hardness of the Rules called the *Pie*, and the manifold changings of the Service, was the cause, that to turn the Book onely was so hard and intricate a matter, that many times there was more business to find out what should be read, then to read it when it was found out.

These inconveniences therefore considered, here is set forth such an Order, whereby the same shall be redressed. And for a readines in this matter, here is drawn out a Kalendar for that purpose, which is plain and easie to be understood ; wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things as did break the continual course of the reading of the Scripture.

Yet, because there is no remedy, but that of necessity there must be some Rules ; therefore certain Rules are here set forth ; which as they are few in number, so they are plain and easie to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious then that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious ; and nothing is ordained to be read, but the very pure word of God, the holy Scriptures, or that which is agreeable to the same ; and that in such a language and order, as is most easie and plain for the understanding both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules be few and easie.

And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm ; some following *Salisbury Use*, some *Hereford Use*, and some the Use of *Bangor*, some of *Tork*, some of *Lincoln* ; now from henceforth all the whole Realm shall have but one Use.

Of Ceremonies.

And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts concerning the manner how to understand, do, and execute the things contained in this Book; the parties that so doubt, or diversly take any thing, shall alway resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same: so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop.

THough it be appointed, That all things shall be read and sung in the Church in the *English* Tongue, to the end that the Congregation may be thereby edified; yet it is not meant, but that when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand.

And all Priests and Deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness, or some other urgent cause.

And the Curate that ministrereth in every Parish Church or Chappel, being at home, and not being otherwise reasonably hindred, shall say the same in the Parish-Church or Chappel where he ministrereth, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear Gods Word, and to pray with him

¶ Of Ceremonies, why some be abolished and some retained.

OF such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: Some entered into the Church by undiscree devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not onely for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected: Other there

Of Ceremonies.

there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent Order in the Church (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in it self considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline, is no small offence before God. *Let all things be done among you, saith S. Paul in a seemly and due order*; The appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, or presume to appoint or alter any publick or common Order in Christ Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are so diverse, that some think it a great matter of conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs, and again on the other side, some be so new-fangled that they would innovate all things, and so despise the old, that nothing can like them, but that is new: It was thought expedient not so much to have respect how to please and satisfie either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfie, here be certain causes rendred, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burthen of them was intolerable; whereof S. Augustine in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, then were the Jews. And he counselled, that such yoke and burden should be taken away, as time would serve quietly to do it. But what would S. Augustine have said, if he had seen the Ceremonies of late days used among us whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, then declare and set forth Christs benefits unto us. And besides this Christs Gospel is not a Ceremonial Law (as much of Moses Law was) but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the spirit; being content onely with those Ceremonies which do serve to a decent Order, and godly Discipline, and such as be apt to stir up the dull mind of man

Of Ceremonies.

in the remembrance of his duty to God, by some notable and special signification, whereby he might be satisfied. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, That they were so far abused; partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, then the glory of God, that the abuses could not well be taken away, the thing remaining still.

But now as concerning those persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: If they consider, that without some Ceremonies it is not possible to keep any Order, or quiet Discipline in the Church, they shall easily perceive just cause to reform their judgments. And if they think much that any of the old should remain, and rather would have all devised anew: Then such men granting some Ceremonies convenient to be had, surely where the old may be well used, here they cannot reasonably reprove the old onely for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, then of innovations and new-fangleness, which (as much as may be with true setting forth of Christs Religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved, to be offended. For as those are taken away which were most abused, and did burthen mens consciences without any cause; so the other that remain, are retained for a Discipline and Order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with Gods Law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as other have been. And in these our doings we condemn no other Nations, nor prescribe any thing but to our own people onely: for we think it convenient, that every Countrey should use such Ceremonies as they shall think best to the setting forth of Gods honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in mens ordinances it often chanceth diversly in divers Countreys.

¶ *The Order how the Psalter is appointed to be read.*

THe Psalter shall be read through once every moneth, as it is there appointed, both for Morning and Evening Prayer. But in *February* it shall be read onely to the twenty eighth, or twenty ninth day of the moneth.

And, whereas *January, March, May, July, August, October, and December* have One and thirty days apiece: It is ordered that the same Psalms shall be read the last day of the said Moneths which were read the day before; So that the Psalter may begin again the first day of the next moneth ensuing.

And whereas the CXIX Psalm is divided into XXII portions, and is over long to be read at one time; It is so ordered, that at one time shall not be read above four or five of the said portions.

And at the end of every Psalm, and of every such part of the CXIX Psalm, shall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the holy Ghost; As it was in the beginning, is now, and ever shall be: world without end. Amen.

Note, that the Psalter followeth the Division of the Hebrews, and the Translation of the great English Bible, set forth and used in the time of King *Henry* the Eighth, and *Edward* the Sixth.

¶ *The Order how the rest of holy Scripture is appointed to be read.*

THe Old Testament is appointed for the first Lessons at Morning and Evening Prayer; so as the most part thereof will be read every year once, as in the Kalendar is appointed.

The new Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice; besides the Epistles and Gospels; Except the Apocalyps, out of which there are onely certain proper Lessons appointed upon divers Feasts.

And to know what Lesson shall be read every day, look for the day of the moneth in the Kalendar following, and there ye shall find the Chapters that shall be read for the Lessons both at Morning and Evening Prayer; Except onely the Moveable Feasts, which are not in the Kalendar, and the immoveable, where there is a blank left in the Column of Lessons; the proper Lessons for all which days are to be found in the Table of proper Lessons.

And note, that whensoever proper Psalms or Lessons are appointed; then the Psalms and Lessons of ordinary course appointed in the Psalter and Kalendar (if they be different) shall be omitted for that time.

Note also, that the Collect, Epistle, and Gospel appointed for the Sunday, shall serve all the week after, where it is not in this Book otherwise ordered.

¶ Proper Lessons to be read at Morning and Evening Prayer on the Sundays, and other Holy-days throughout the year.

¶ Lessons proper for Sundays.

<i>Sundays of Advent.</i>	¶ Mattins.	¶ Evensong.
1	Isaiah 1.	Isaiah 2.
2	5	24
3	25	26
4	30	32
<i>Sundays after Christmas.</i>		
The first.	37	38
2	41	43
<i>Sundays after the Epiphany.</i>		
The first.	44	46
2	51	53
3	55	56
4	57	58
5	59	64
6	65	66
<i>Septuagesima.</i>	Gen. 1.	Gen. 2.
<i>Sexagesima.</i>	3	6
<i>Quinquagesima.</i>	9. to v. 20.	12
<i>Lent.</i>		
1 Sunday.	19. to v. 30.	22
2	27	34
3	39	42
4	43	45
5	Exod. 3.	Exod. 5.
6		
1 Lesson.	Exod. 9.	Exod. 10.
2 Lesson.	Matth. 26.	Heb. 5. to v. 11.
<i>Easter day.</i>		
1 Lesson.	Exod. 13.	Exod. 14.
2 Lesson.	Rom. 6.	Act. 2. v. 22.

Sundays

¶ Proper Lessons.

	¶ Mattins.	¶ Evensong.
<i>Sundays after Easter.</i>		
1	Numb. 16.	Numb. 22
2	23, 24.	25
3	Deut. 4.	Deut. 5.
4	6	7
5	8	9
<i>Sunday after Ascension-day.</i>	12	13
<i>Whitsunday.</i>		
1 Lesson.	De. 16. to v. 18.	Isa. 11.
2 Lesson.	Act. 10. v. 34.	Act. 19. to v. 21.
<i>Trinity Sunday.</i>		
1 Lesson.	Gen. 1.	Gen. 18.
2 Lesson.	Matth. 3.	1 John 5.
<i>Sundays after Trinity.</i>		
1	Josh. 10.	Josh. 23.
2	Judg. 4.	Judg. 5.
3	1 Sam. 2.	1 Sam. 3.
4	12	13
5	15	17
6	2 Sam. 12.	2 Sam. 19.
7	21	24
8	1 Kin. 13.	1 Kin. 17.
9	18.	19.
10	21	22
11	2 Kin. 5.	2 Kin. 9.
12	10	18
13	19	23
14	Jer. 5.	Jer. 22.
15	35	36
16	Ezek. 2.	Ezek. 13.
17	14	18
18	20	24
19	Dan. 3.	Dan. 6.
20	Joel 2.	Mic. 6.
21	Hab. 2.	Prov. 1.
22	Prov. 2.	3
23	11	12
24	13	14
25	15	16
26	17	19

¶ Lessons proper for Holidays.

	¶ Mattins.	¶ Evensong.
<i>S. Andrew.</i>	Proverbs 20.	Prov. 21.
<i>S. Tho. Ap.</i>	23.	24.
<i>Nativity of Christ.</i>		
1 Lesson.	Isa. 9. to v. 8.	Is. 7. v. 10 to v. 17
2 Lesson.	Luk. 2. to v. 15.	Tit. 3. v. 4. to v. 9
<i>S. Stephen.</i>		
1 Lesson.	Prov. 28.	Eccles. 4.
2 Lesson.	Act. 6. v. 8. and c. 7. to v. 30.	Act. 7. v. 30. to v. 55.
<i>S. John.</i>		
1 Lesson.	Eccles. 5.	Eccles. 6.
2 Lesson.	Apoc. 1.	Apoc. 22.
<i>Innocents day.</i>	Jer. 31. to v. 18.	Wisd. 1.
<i>Circumcision.</i>		
1 Lesson.	Gen. 17.	De. 10. v. 12
2 Lesson.	Rom. 2.	Col. 2.
<i>Epiphany.</i>		
1 Lesson.	Isa. 60.	Isai. 49.
2 Lesson.	Lu. 3. to v. 23.	Joh. 2. to v. 13.
<i>Conversion of S. Paul.</i>		
1 Lesson.	Wisd. 5.	Wisd. 6.
2 Lesson.	Act. 22. to v. 22.	Act. 26.
<i>Purification of the Virgin Mary.</i>	Wisd. 9.	Wisd. 12.
<i>S. Matthias.</i>	19.	Ecclus 1.
<i>Annunciat. of our Lady.</i>	Ecclus 2.	3.
<i>Wednesday before East.</i>		
1 Lesson.	Hosea 13.	Hosea 14.
2 Lesson.	John 11. v. 45.	
<i>Thursday before Easter.</i>		
1 Lesson.	Daniel 9.	Jer. 31.
2 Lesson.	John 13.	

¶ Proper Lessons for Holy-days.

	¶ Mattins.	¶ Evensong.
Good Friday.		
1 Lesson	Gen. 22. to v. 20	Isa. 53.
2 Lesson	John 18.	1 Pet. 2.
Easter Even		
1 Lesson.	Zech. 9.	Exod. 13.
2 Lesson.	Lu. 23. v. 50.	Heb. 4.
Munday in		
Easter week.		
1 Lesson.	Exod. 16.	Exod. 17.
2 Lesson.	Matth. 28.	Act. 3.
Tuesday in		
Easter week.		
1 Lesson.	Exod. 20.	Exod. 32.
2 Lesson.	Lu. 24. to v. 13.	1 Cor. 15.
S. Mark.	Ecclus 4.	Ecclus 5
S. Philip and		
S. Jacob.		
1 Lesson.	7.	9.
2 Lesson.	Joh. 1. v. 43.	
Ascens. day.		
1 Lesson.	Deut. 10.	2 Kings 2.
2 Lesson.	Lu. 24. v. 44.	Eph. 4. to v.
Munday in		17.
Whitsun		
week.		
1 Lesson.	Ge. 11. to v. 10.	Nu. 11. v. 16.
		10 v. 30.
2 Lesson.	1 Cor. 12.	1 Cor. 14. to
Tuesday in		v. 26.
Whitsun-		
week.		
1 Lesson.	1 Sam. 19. v. 18.	Deut. 30.
2 Lesson.	1 The. 5. v. 12.	1 Joh. 4. to
	10 v. 24.	v. 14.
S. Barnabas.		
1 Lesson.	Ecclus 10.	Ecclus 12.
2 Lesson.	Acts 14.	Act. 15. to v. 36.
S. Joh. Bapt.		
1 Lesson.	Malach. 3.	Malach. 4.
2 Lesson.	Matth. 3.	Mat. 14. to v. 13.
S. Peter.		
1 Lesson.	Ecclus 15.	Ecclus 19.
2 Lesson.	Acts 3.	Acts 4.
S. James,	Ecclus 21.	Ecclus 22.

Proper Psalms on certain days.

	¶ Mattins.	¶ Even ^g s.
S. Bartholo- mew.	Ecclus 24.	Ecclus 29.
S. Matthew.	35.	38.
S. Michael.		
1 Lesson.	Gen. 32.	Dan. 10. v. 5.
2 Lesson.	Ast. 12. to v. 20	Jude v. 6. to v.
S. Luke.	Ecclus 51.	Job 1. (16.
S. Simon and		
S. Jude.	Job 24, 25.	42.
All Saints.		
1 Lesson.	Wis. 3. to v. 10.	Wis. 5. to v. 17.
2 Lesson.	Heb. 11. v. 33.	Apoc. 19. to
	8c c. 12. to v. 7.	v. 17.

¶ Proper Psalms on certain days.

	Mattins.	Evenfong
	Pfal. 19.	89
¶ Christ mas day.	45	110
	85	132
	6	102
¶ Ash-Wednesd.	32	130
	38	143
	22	69
¶ Good Friday.	40	88
	54	
	2	113
¶ Easter-day.	57	114
	111	118
	8	24
¶ Ascension-day.	15	47
	21	108
	48	104
¶ Whitsun-day.	68	149

Good F. JANUARY hath xxxi. days.

¶ Morning
Prayer.

¶ Evening
Prayer.

		1 Lesson	2 Lesson	1 Lesson	2 Lesson
		Gen. 1.	Mat. 1	Gen. 2.	Rom. 1
2	1 A Circum.				
	2 b				
10	3 c	3	2	4	2
	4 d	5	3	6	3
19	5 e	7	4	8	4
8	6 f Epipha-				
	7 g ny.	9	5	12	5
16	8 A Lucian	13	6	14	6
	9 b	15	7	16	7
	10 c	17	8	18	8
13	11 d	19	9	20	9
2	12 e	21	10	22	10
	13 f Hilary	23	11	24	11
10	14 g Bishop.	25	12	26	12
	15 A	27	13	28	13
18	16 b	29	14	30	14
7	17 c	31	15	32	15
	18 d Prisca.	33	16	34	16
15	19 e	35	17	37	1 Cor. 1
4	20 f Fabian	38	18	39	2
	21 g Agnes.	40	19	41	3
12	22 A Vinc.	42	20	43	4
1	23 b	44	21	45	5
	24 c	46	22	47	6
9	25 d Conv. of				
	26 e S. Paul.	48	23	49	7
17	27 f	50	24	Exod. 1	8
6	28 g	Exod. 2	25	3	9
	29 A	4	26	5	10
13	30 b K. Ch.	*6	27	7	11
3	31 c Martyr.	8	28	9	12

Note, that * Exod. 6. is to be read onely to
vers. 14.

FEBRU

FEBRUARY hath xxviii. days.

¶ Morning Prayer. ¶ Evening Prayer.

2 Lesson	1 Lesson	2 Lesson	1 Lesson	2 Lesson
Rom. 1	Ex. 10.	Mark 1	Ex. 11	1 Co. 13
2	12	3	13	14
3	14	4	15	15
4	16	5	17	16
5	18	6	19	2 Co. 1
6	20	7	21	2
7	22	8	23	3
8	24	9	32	4
9	33	10	34	5
10	Lev. 18	11	Lev. 19	6
11	20	12	26	7
12	Nu. 11	13	Nu. 12	8
13	13	14	14	9
14	16	15	17	10
15	20	16	21	11
16	22	lu. di. 1	23	12
1 Cor. 1	24	di. 1	25	13
2	27	2	30	Gal. 1.
3	31	3	32	2
4	35	4	36	3
5	Deu. 1	5	Deu. 2	4
6	3	6	4	5
7	5	7		6
8	7	8		Eph. 1
9	9	9		2
10	11	10		3
11	13	11		4
12		Mat. 7		5
				Ro. 12

only to

FEBRU

MARCH

MARCH hath xxxi. days.

¶ Morning
Prayer

¶ Evening
Prayer.

			1 Lesson	2 Lesson	1 Lesson	2 Lesson
3	d	David	Deu. 15	Luk. 12	Deu. 16	Eph. 6
11	e	Chad.	17	13	18	Phil. 1
12	f		19	14	20	2
13	g		21	15	22	3
19	A		24	16	25	4
8	b		26	17	27	Col. 1
16	c	Perpe-	28	18	29	2
5	d	tua.	30	19	31	3
10	e		32	20	33	4
13	f		34	21	Josh. 1	1 Th. 1
2	g		Josh. 2	22	3	2
10	A	Greg.	4	23	5	3
18	b		6	24	7	4
7	c		8	John 1	9	5
15	d		10	2	23	2 Th. 1
4	e		24	3	Judg. 1	2
12	f		Judg. 2	4	3	3
19	g	Edw.	4	5	5	1 Tim. 1
1	A		6	6	7	2, 3
9	b		8	7	9	4
17	c		10	8	11	5
6	d	Bene-	12	9	13	6
14	e	dict.	14	10	15	2 Tim. 1
3	f		16	11	17	2
11	g	Fast.		12		3
18	A	Ann. of	18	13	19	4
7	b	Mary.	20	14	21	Tit. 1
15	c		Ruth 1	15	Rut. 2	2, 3
4	d		3	16	4	Phile.
12	e		1 Sa. 1.	17	1 Sa. 2	Heb. 1
19	f		3	18	4	2

APRIL

APRIL hath xxx. days.

¶ Morning Prayer. ¶ Evening Prayer.

2 Lesson
Eph. 6
Phil. 1
2
3
4
Col. 1
2
3
4
1 Th. 1
2
3
4
5
2 Th. 1
2
3
1 Tim. 1
2, 3
4
5
6
2 Tim. 1
2
3
4
Tit. 1
2, 3
Phile.
Heb. 1
2

1 Lesson	2 Lesson	1 Lesson	2 Lesson
1 Sam. 5	Joh. 19	1 Sa. 6.	Heb. 3.
7	20	8	4
9	21	10	5
11	Acts 1.	12	6
13	2	14	7
15	3	16	8
17	4	18	9
19	5	20	10
21	6	22	11
23	7	24	12
25	8	26	13
27	9	28	Jam. 1.
29	10	30	2
31	11	2 Sa. 1.	3
2 Sam. 2	12	3	4
4	13	5	5
6	14	7	1 Pet. 1.
8	15	9	2
10	16	11	3
12	17	13	4
14	18	15	5
16	19	17	2 Pet. 1.
18	20	19	2
20	21	21	3
22	22	23	1 Jo. 1.
24	23	25	2
26	24	27	3
28	25	29	4
30	26	31	5
A	27		2, 3 Jo.

Richa.
Ambr.

Alpheg

S. Geor.

S. Mark
Evang.

APRIL

MAY

M A Y hath xxxi. days.

¶ Morning
Prayer.

¶ Evening
Prayer.

		1 Lesson	2 Lesson	1 Lesson	2 Lesson
2	b	Phil. &	Kin. 8.	1 Kin.	Jude.
	c	Jacob.	Mat. 1.		Rom. 1.
19	d	Invent.	10	11	2
8	e	of the	12	13	3
	f	Cross.	14	15	4
16	g	l. Port.	16	17	5
5	h		18	19	6
	i		20	21	7
13	j		22	2 Ki. 1.	8
2	k		2 Ki. 2.	3	9
	l		4	5	10
10	m		6	7	11
	n		8	9	12
18	o		10	11	13
7	p		12	13	14
	q		14	15	15
15	r		16	17	16
4	s		18	19	1 Cor. 1
	t	Dunst.	20	21	2
12	u		22	23	3
	v		24	25	4
1	w		Ezra 1.	Ezra 3.	5
	x		4	5	6
9	y		6	7	7
	z		9	Neh. 1.	8
17	a		Neh. 2.	4	9
6	b	August.	5	6	10
	c	Bede.	8	9	11
14	d		10	13	12
3	e	Charles	Esth. 1.	Esth. 2.	13
	f	Il. Nat.	3. Mar. 1.	4.	14
11	g				

JUNE

JUNE hath xxx. days.

ning
yer.

¶ Morning
Prayer.

¶ Evening
Prayer.

			1 Lesson	2 Lesson	1 Lesson	2 Lesson
2 Lesson	1	e. Nicom.	Eph. 5.	Mar. 2	Eph. 6.	1 Cor. 15
Jude.	2	f	7	3	8	16
Rom. 1.	8	g	9	4	Job 1	2 Cor. 1
2	16	A	Job 2.	5	3	2.
3	5	b Boni-	4	6	3	3
4	6	c face.	6	7	7	4
5	13	d	8	8	9	5
6	2	e	10	9	11	6
7	9	f	12	10	13	7
8	10	g	14	11	15	8
9	11	A Barn.				
10	18	b Apo/l.	16	12	17, 18	9
11	7	c	19	13	20	10
12	14	d	21	14	22	11
13	15	e	23	15	24, 25	12
14	4	f	26, 27	16	28	13
15	17	g S. Al-	29	Luke 1	30	Gal. 1
16	12	A ban M.	31	2	32	2
1 Cor. 1	1	b	33	3	34	3
2	20	c Edw.	35	4	36	4
3	9	d	37	5	38	5
4	22	e	39	6	40	6
5	17	f Faft.	41	7	42	Eph. 1
6	6	g Jo. Bap.				
7	25	A	Prov. 1	8	Prov. 2	2
8	14	b	3	9	4	3
9	3	c	5	10	6	4
10	28	d Faft.	7	11	8	5
11	11	e Pet. Ap.				
12	29	f	9	12	10	6
13	30					
14						

JUNE

JULY

JULY hath xxxi. days.

		¶ Morning Prayer.	¶ Evening Prayer.
		1 Lesson Pro. 11. Lu. 13	2 Lesson Phil. 1
19	1 g		
2	2 A Mary.	13	14
3	3 b	15	16
1	4 c Martin	17	18
5	5 d	19	20
6	6 e	21	22
13	7 f	23	24
2	8 g	25	26
9	9 A	27	28
10	10 b	29	31
	11 c	Ecc. 1	Ecc. 2
18	12 d	3	4
7	13 e	5	6
	14 f	7	8
10	15 g Swith.	9	10
2	16 A	11	12
	17 b	Jer. 1	Jer. 2
1	18 c	3	4
1	19 d	5	6
	20 e Marg.	7	8
9	21 f Magd.	9	10
	22 g	11	12
1	23 A	13	14
6	24 b Fast.	15	16
	25 c Ja. ap.		18
13	26 d Ann.	17	20
3	27 e	19	22
	28 f	21	24
11	29 g	23	26
	30 A	25	28
19	31 b	27	

AUGUST

AUGUST hath xxxi. days.

ening
ver.

¶ Morning
Prayer

¶ Evening
Prayer.

2 Lesson	1 Lesson	2 Lesson	1 Lesson	2 Lesson
Phil. 1	Jer. 29.	Joh. 20.	Jer. 30.	Heb. 4.
2	31	21	32	5
3	33	Act. 1.	34	6
4	35	2	36	7
Col. 1	37	3	38	8
2	39	4	40	9
3	41	5	42	10
4	43	6	44	11
1 Th. 1	45, 46	7	47	12
2	48	8	49	13
3	50	9	51	Jam. 1.
4	52	10	Lam. 1	2
5	Lam. 2	11	3	3
2 Th. 1	4	12	5	4
2	Ezek. 2.	13	Ezek. 3.	5
3	6	14	7	1 Pet. 1.
1 Tim. 1	13	15	14	2
2, 3	18	16	33	3
4	34	17	Dan. 1.	4
5	Dan. 2	18	3	5
6	4	19	5	2 Pet. 1.
2 Tim. 1	6	20	7	2
2	8	21	9	3
3	Fast.	22		1 Joh. 1.
4	Barth.			
Tit. 1	Apost.	10	11	2
2, 3		12	Hos. 1.	3
Phile.		13	4	4
Heb. 1	Auguft.	14	7	5
2	behead	15	9	2, 3 Joh.
3	S. John	16	11	Jude
		17		Rom. 1.
		18		
		19		
		20		
		21		
		22		
		23		
		24		
		25		
		26		
		27		
		28		
		29		
		30		
		31		

AUGUST

B

SEPTEMBER

SEPTEMBER hath xxx. days.

¶ Morning
Prayer.

¶ Evening
Prayer.

			1 Lesson	2 Lesson	1 Lesson	2 Lesson
16	1 f	Giles	Hof. 14.	Mat. 2.	Joel 1.	Rom. 2
5	2 g		Joel 2.	3	3	3
	3 A		Am. 1.	4	Am. 2.	4
13	4 b		3	5	4	5
2	5 c		5	6	6	6
	6 d		7	7	8	7
10	7 e	Enur. b	9	8	Obad.	8
	8 f	Nat. of	Jona 1.	9	Jo. 2, 3.	9
18	9 g	Mar.	4	10	Mic. 1.	10
7	10 A		Mic. 2.	11	3	11
	11 b		4	12	5	12
15	12 c		6	13	7	13
4	13 d		Nah. 1.	14	Nah. 2.	14
	14 e	Holyer.	3	15	Hab. 1.	15
12	15 f		Hab. 2.	16	3	16
1	16 g		Zep. 1.	17	Zep. 2.	1 Cor. 1
	17 A	Lamb.	3	18	Hag 1.	2
9	18 b		Hag 2.	19	Zec. 1.	3
	19 c		Zec. 2, 3	20	4, 5	4
17	20 d	Fast.	6	21	7	5
6	21 e	S. Mat.		22		6
	22 f	Shew.	8	23	9	7
14	23 g		10	24	11	8
3	24 A		12	25	13	9
	25 b		14	26	Mal. 1.	10
11	26 c	Cypr.	Mal. 2.	27	3	11
19	27 d		4	28	Tob. 1.	12
	28 e		Tob. 2.	Mar. 1.	3	13
8	29 f	S. Mich.		2		14
30	30 g	Jerom.	4	3	6	15

OCTOBER

rs.
ning
er.

2 Lesson
Rom. 2

3
4
5
6
7
8
9
10
11
12
13
14
15
16
1 Cor. 1
2
3
4
5
6
7
8
9
10
11
12
13
14
15

OCTOBER hath xxxi. days.

¶ Morning
Prayer.

¶ Evening
Prayer.

		1 Lesson	2 Lesson	1 Lesson	2 Lesson
16	A Remig.	Tob. 7.	Mar. 4.	Tob. 8.	1 Co. 16
5	b	9	5	10	2 Co. 1
13	c	11	6	12	2
24	d	13	7	14	3
5	e	Judet. 1.	8	Jud. 2.	4
10	f Faith	3	9	4	5
7	g	5	10	6	6
18	A	7	11	8	7
7	b Dennis	9	12	10	8
	c	11	13	12	9
15	d	13	14	14	10
4	e	15	15	16	11
	f Edw.	Wif. 1.	16	Wif. 2.	12
12	g	3	Lu. d. 1	4	13
1	A	5	di. 1.	6	Col. 1.
	b	7	2	8	2
9	c Etheld.	9	3	10	3
	d S. Luke		4		4
7	e	11	5	12	5
6	f	13	6	14	6
	g	15	7	16	Eph. 1.
14	A	17	8	18	2
3	b	19	9	Ecclu 1	3
	c	Ecclus 2	10	3	4
11	d Crispin	4	11	5	5
	e	6	12	7	6
19	f Fast.	8	13	9	Phil. 1.
8	g Sim. to		14		2
	A Jud.	10	15	11	3
16	b	12	16	13	4
5	c Fast.	14	17	15	Col. 1.

OCTOBER

B 2

NOVEM-

NOVEMBER hath xxx. days.

¶ Morning
Prayer.

¶ Evening
Prayer.

		1 Lesson	2 Lesson	1 Lesson	2 Lesson
	1 d All				
13	2 e Saints.	Ecc. 16.	Lu. 18.	Ec. 17.	Col. 2.
2	3 f	18	19	19	3
	4 g	20	20	21	4
10	5 A Pa. conf.	22	21	23	1 Th. 1.
	6 b Leon.	24	22	(a) 25	2
18	7 c	27	23	28	3
7	8 d	29	24	(b) 30	4
	9 e	31	Joh. 1.	32	5
15	10 f	33	2	34	2 Th. 1.
4	11 g S. Mart.	35	3	36	2
	12 A	37	4	38	3
12	13 b Brice.	39	5	40	1 Tim. 1
1	14 c	41	6	42	2, 3
	15 d Machut	43	7	44	4
9	16 e	45	8	(c) 46	5
	17 f Hug. b.	47	9	48	6
17	18 g	49	10	50	2 Tim. 1
6	19 A	51	11	Baru. 1.	2
	20 b Edmun.	Bar. 2.	12	3	3
14	21 c Kin.	4	13	5	4
3	22 d Cecil.	6	14	Hi. Su.	Tit. 1.
	23 e Clem.	B. & D.	15	Isa. 1.	2, 3.
11	24 f	Isa. 2.	16	3	Phile.
19	25 g Cathe-	4	17	5	Heb. 1.
	26 A rin.	6	18	7	2
8	27 b	8	19	9	3
	28 c	10	20	11	4
16	29 d Fast.	12	21	13	5
5	30 e Andr. A.		Act. 1.		6

Note, that (a) Eccus. 25. is to be read onely to vers. 13. and (b) Eccus. 30. onely to vers. 18. and (c) Eccus. 46. onely to vers. 20.

DECEM-

DECEMBER hath xxxi. days.

		¶ Morning Prayer.	¶ Evening Prayer.	
		11.		
		1 Lesson	2 Lesson	
		Isa. 14. Act. 2.	Isa. 15.	Heb. 7.
	1 f	16	17	8
	2 g	18	19	9
	3 A	20, 21	22	10
	4 b	23	24	11
	5 c	25	26	12
	6 d Nicho-	27	28	13
	7 e las Bif.	29	30	Jam. I.
	8 f Conc.	31	32	2
	9 g Mary.	33	34	3
	10 A	35	36	4
	11 b	37	38	5
	12 c	39	40	1 Pet. I
	13 d Lucy	41	42	2
	14 e V. & M.	43	44	3
	15 f	45	46	4
	16 g O Sapi-	47	48	5
	17 A entia.	49	50	2 Pet. I
	18 b	51	52	2
	19 c	53	54	3
	20 d Fast.	55	56	1 Joh. I.
	21 e Thomas	57	58	2
	22 f Ap.	59	60	3
	23 g			4
	24 A Fast.			
	25 b Christm.			
	26 c S. Steph.			
	27 d S. John			
	28 e Innocen.			
	29 f	61	62	5
	30 g	63	64	2 John
	31 A Silvest. I	65	66	3 John
				Jude.

Tables & Rules

I → R

The Moveable and Immoveable Feasts;

Together with the days of Fast-
ing and Abstinence, through
the whole year.

RULES to know when the Moveable
Feasts, and Holidays begin.

E After-day (on which the rest depend) is al-
ways the first Sunday after the first Full
Moon which happens next after the One
and twentieth day of *March*. And if the Full
Moon happens upon a Sunday, *Easter-day* is the Sun-
day after.

Advent-Sunday is always the nearest Sunday to
the Feast of *St. Andrew*, whether before or after.

<i>Septuagesima</i>	} Sunday is {	ine	} weeks before
<i>Sextagesima</i>		Night	
<i>Quinquagesima</i>		Seven	
<i>Quadragesima</i>		Six	
			<i>Easter.</i>

<i>Rogation Sunday</i>	} is {	Five weeks	} after
<i>Ascension-day</i>		Forty days	
<i>Whitsunday</i>		Seven weeks	
<i>Trinity Sunday</i>		Eight weeks	
			<i>Easter.</i>

The days of the Feasts of

A Table of all the Feasts that are to be observed in the Church of England through the year.

ALL Sundays in the Year.

The days of the Feasts of

The Circumcision of our Lord JESUS CHRIST.

The Epiphany.

The Conversion of S. Paul.

The Purification of the blessed Virgin.

S. Matthias the Apostle.

The Annunciation of the blessed Virgin.

S. Mark the Evangelist.

S. Philip and S. Jacob the Apostles.

The Ascension of our Lord JESUS CHRIST.

S. Barnabas.

The Nativity of S. John Baptist.

S. Peter the Apostle.

S. James the Apostle.

S. Bartholomew the Apostle.

S. Matthew the Apostle.

S. Michael, and all Angels.

S. Luke the Evangelist.

S. Simon and S. Jude the Apostles.

All Saints.

S. Andrew the Apostle.

S. Thomas the Apostle.

The Nativity of our Lord.

S. Stephen the Martyr.

S. John the Evangelist.

The Holy Innocents.

Munday
and
Tuesday

}

in Easter
week.

}

Munday
and
Tuesday

}

in Whitsun-
week.

A Table of the Vigils, Fasts, and days of Abstinence, to be observed in the year.

The Events or Vigils before

The Nativity of our Lord.
The Purification of the Blessed Virgin *Mary*.
The Annunciation of the Blessed Virgin.
Easter-day.
Ascension-day.
Pentecost.
S. Matthias.
S. John Baptist.
S. Peter.
S. James.
S. Bartholomew.
S. Matthew.
S. Simon and S. Jude.
S. Andrew.
S. Thomas.
All Saints.

Note, That if any of these Feast-days fall upon a Munday, then the Vigil or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.

Days of Fasting or Abstinence.

- I. **T**he Fourty days of Lent.
- II. The Ember days at the four Seasons, being the Wednesday, Friday, and Saturday the first Sunday in Lent.
after { the Feast of Pentecost.
September 14.
December 13.
- III. The three Rogation days, being the Munday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.
- V. All the Fridays in the year, except *Christmas-day*.

Certain solemn days, for which particular Services are appointed.

- T**he Fifth day of *November*, being the day of the Papists Conspiracy.
 - II. The Thirtieth day of *January*, being the day of the Martyrdom of King *Charles the First*.
 - III. The Nine and twentieth day of *May*, being the day of the Birth & Return of King *Charles the Second*.
- Note, that the Supputation of the year of our Lord in the Church of England, beginneth the Five and twentieth day of March,*

and days
e year.

Virgin Mary.
Virgin.

n a Mun-
upon the
t.

s, being

unday,
urday,
k-day.

icular

day of

he day

g the
cond.

ord in
e and

To

¶ To find Easter for ever.

<i>Numb. sold.</i>	A	B	C	D	E	F	G
i	Apr. 9.	10	11	12	6	7	8
ii	Mar. 26.	27	28	29	30	31	Ap. 1
iii	Apr. 16.	17	18	19	20	14	15
iv	Apr. 9.	3	4	5	6	7	8
v	Mar. 26.	27	28	29	23	24	25
vi	Apr. 16.	17	11	12	13	14	15
vii	Apr. 2.	3	4	5	6	Ma. 31	Ap. 1
viii	Apr. 23.	24	25	19	20	21	22
ix	Apr. 9.	10	11	12	13	14	8
x	Apr. 2.	3	Ma. 26	29	30	31	Ap. 1
xi	Apr. 16.	17	18	19	20	21	22
xii	Apr. 9.	10	11	5	6	7	8
xiii	Mar. 26.	27	28	29	30	31	25
xiv	Apr. 16.	17	18	19	13	14	15
xv	Apr. 2.	3	4	5	6	7	8
xvi	Mar. 26.	27	28	22	23	24	25
xvii	Apr. 16.	10	11	12	13	14	15
xviii	Apr. 2.	3	4	5	Ma. 30	31	Ap. 1
xix	Apr. 23.	24	18	19	20	21	22

¶ When ye have found the Sunday Letter in the uppermost Line, guide your eye downward from the same, till ye come right over against the Prime; and there is shewed both what Moneth, and what day of the Moneth Easter falleth that year. But note, that the Name of the Moneth is set at the left Hand, or else just with the Figure, and followeth not, as in other Tables, by descent, but collateral.

B 5

A

A TABLE of the Moveable Feasts calculated for forty years.

The first day of Lent.	Septuagesima Sunday.	Sundays after Epiphany.	Dominical Letter.	The Epact.	The Golden number.	The year of our Lord.
Feb. 27	Feb. 10		F	9	9	1661
12	Jan. 26	4	E	20	10	1662
4	Feb. 15	2	D	1	11	1663
24	7	5	C B	12	12	1664
8	Jan. 22	4	A	23	13	1665
28	Feb. 11	2	G	4	14	1666
20	3	5	F	15	15	1667
5	Jan. 19	3	E D	26	16	1668
24	Feb. 7	1	C	7	17	1669
16	Jan. 30	4	B	18	18	1670
8	Feb. 19	3	A	29	19	1671
21	4	6	G F	11	1	1672
12	Jan. 26	4	E	22	2	1673
4	Feb. 13	2	D C	3	3	1674
17	Jan. 31	5	C	14	4	1675
9	23	3	B A	25	5	1676
28	Feb. 11	2	G	6	6	1677
13	Jan. 27	5	F	17	7	1678
5	Feb. 16	2	E	28	8	1679
25	8	5	D C	9	9	1680
16	Jan. 30	4	B	20	10	1681
1	Feb. 12	3	A	1	11	1682
21	4	5	G	12	12	1683
13	Jan. 27	4	F E	25	13	1684
4	Feb. 15	2	D	4	14	1685
17	Jan. 31	5	C B	15	15	1686
9	23	3	A	26	16	1687
1	Feb. 12	2	G	7	17	1688
13	Jan. 27	5	F	18	18	1689
5	Feb. 16	2	E	29	19	1690
25	8	5	D	11	1	1691
10	Jan. 24	4	C B	22	2	1692
1	Feb. 12	2	A	3	3	1693
21	4	5	G	14	4	1694
6	Jan. 20	4	F	25	5	1695
26	Feb. 9	1	E D	6	6	1696
17	Jan. 31	4	C	17	7	1697
9	Feb. 20	3	B	28	8	1698
22	5	6	A	9	9	1699
14	Jan. 28	4	G F	20	10	1700

A TABLE of the Moveable Feasts.

The first day of Lent.	Easter day.	Rogation Sunday.	Ascension- day.	Whitun- day.	Sundays after Trinity.	Advent Sun- day.
	Apr. 14	May 19	May 23	June 2	24	Dec. 1
Feb. 27	Mar. 30	4	8	May 18	26	No. 30
12	Apr. 19	24	28	June 7	23	29
Mar. 4	10	15	19	May 29	24	27
Feb. 24	Mar. 26	Apr. 30	4	14	27	Dec. 3
8	Apr. 15	May 20	24	June 3	24	2
28	7	12	16	May 26	25	1
20	Mar. 22	Apr. 26	Apr. 30	10	27	No. 29
5	Apr. 11	May 16	May 20	30	24	28
24	3	8	12	22	25	27
16	23	28	June 1	June 11	23	Dec. 3
Mar. 8	7	12	May 16	May 26	25	1
Feb. 21	Mar. 30	4	8	18	26	No. 30
12	Apr. 19	24	28	June 7	23	29
Mar. 4	4	9	13	May 23	25	28
Feb. 17	Mar. 26	Apr. 30	4	14	27	Dec. 3
9	Apr. 15	May 20	24	June 3	24	2
28	Mar. 31	5	9	May 19	26	1
13	Apr. 20	25	29	June 8	23	No. 30
Mar. 5	11	16	20	May 30	24	28
Feb. 25	3	8	12	22	25	27
16	16	21	25	June 4	24	Dec. 3
Mar. 1	8	13	17	May 27	25	2
Feb. 21	Mar. 30	4	8	18	26	No. 30
13	Apr. 19	24	28	June 7	23	29
Mar. 4	4	9	13	May 23	25	28
Feb. 17	Mar. 27	1	5	15	26	27
9	Apr. 15	20	24	June 3	24	Dec. 2
Mar. 1	Mar. 31	5	9	May 19	26	1
Feb. 13	Apr. 20	25	29	June 8	23	No. 30
Mar. 5	12	17	21	May 31	24	29
Feb. 25	Mar. 27	1	5	15	26	27
10	Apr. 16	21	25	June 4	24	Dec. 3
Mar. 1	8	13	17	May 27	25	2
Feb. 21	Mar. 24	Apr. 28	2	12	27	1
6	Apr. 12	May 17	21	31	24	No. 29
26	4	9	13	23	25	28
17	24	29	Jun. 2	June 12	22	27
Mar. 9	9	14	May 18	May 28	25	Dec. 3
Feb. 23	Mar. 31	5	5	19	26	1

The ORDER for Morning and Evening PRAYER, daily to be said and throughout the year.

The Morning and Evening Prayer shall be used in the accustomed place of the Church, Chappel, or Chancel. Except it shall be otherwise determined by the Ordinary of the place. And the Chancels shall remain as they have done in times past.

And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof at all times of their Ministration, shall be retained and be in use, as were in this Church of England by the Authority of Parliament, in the second year of the Reign of King Edward the Sixth.

The ORDER for Morning Prayer, daily throughout the year.

¶ At the beginning of Morning Prayer, the Minister shall read with a loud voice some one, or more of these Sentences of the Scriptures, that follow. And then he shall say that which is written after the said Sentences.

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. 18. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psal. 51. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psal. 51. 9.*

The

d Even
and u

ng Pray
custom
Chance
termin
And th
ave don

at suc
d of th
of the
ned an
bur ch o
Parlia
Reign

er, daily

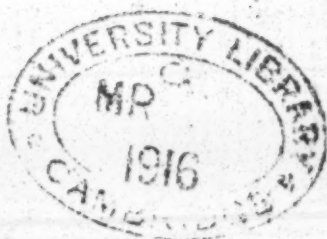
e Minister
or more of
low. And
er the said

eth away
he hath
at which
ll save his

my sin is

all mine

The





*Let the Priest the Ministers of y^e
LORD. weepe before the Porch and
the Alter. and let them say Spare
thy People O LORD. etc. Ioel 2. 17.*

Morning Prayer.

The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise. *Psal. 51. 17.*

Rent your heart, and not your garments, and turn unto the Lord your God : for he is gracious, and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel 2. 13.*

To the Lord our God belong mercies, and forgivenesses, though we have rebelled against him : neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. 9. 9, 10.*

O Lord, correct me, but with judgment ; not in thine anger, lest thou bring me to nothing. *Jer. 10. 24.*

Repent ye ; for the kingdom of heaven is at hand. *S. Matth. 3. 2.*

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *S. Luk. 15. 18, 19.*

Enter not into judgment with thy servant, O Lord ; for in thy sight shall no man living be justified. *Psal. 143. 2.*

If we say that we have no sin, we deceive our selves, and the truth is not in us. But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 S. Job 1. 8, 9.*

Dearly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble, nor cloke them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness, and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me.

A general Confession to be said of the whole Congregation after the Minister, all kneeling.

Almighty and most merciful Father ; We have erred and strayed from thy ways like lost sheep.

Morning Prayer.

sheep. We have followed too much the device and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ The Absolution or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.

Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy gospel. Wherefore let us beseech him to grant us true repentance and his holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

¶ The People shall answer here, and at the end of all other Prayers, Amen.

¶ Then the Minister shall kneel, and say the Lords Prayer with an audible voice; the people also kneeling, and repeating it with him, both here, and where soever else it is used in Divine Service.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespases, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, And the power, And the glory, for ever and ever. Amen.

¶ Then likewise he shall say,

O Lord, open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Priest.

O God, make speed to save us.

Answer.

Morning Prayer.

Answer.

O Lord, make haste to help us.

¶ Here all standing up, the Priest shall say,
Glory be to the Father, and to the Son: and to
the holy Ghost;

Answer.

As it was in the beginning, is now, and ever shall
be: world without end. Amen.

Priest.

Praise ye the Lord.

Answer.

The Lords Name be praised.

¶ Then shall be said or sung this Psalm following: Ex-
cept on Easter-day, upon which another Anthem is
appointed: And on the nineteenth day of every moneth
it is not to be read here, but in the ordinary course of
the Psalms.

Venite, exultemus Domino. Psal. 95.

O Come, let us sing unto the Lord: let us hearti-
ly rejoyce in the strength of our salvation.

Let us come before his presence with thanksgi-
ving: and shew our selves glad in him with psalms.

For the Lord is a great God: and a great King
above all gods.

In his hand are all the corners of the earth: and
the strength of the hills is his also.

The sea is his, and he made it: and his hands pre-
pared the dry land.

O come, let us worship, and fall down: and knee
before the Lord our Maker.

For he is the Lord our God: and we are the peo-
ple of his pasture, and the sheep of his hand.

To day if ye will hear his voice, harden not your
hearts: as in the provocation, and as in the day of
temptation in the wilderness;

When your fathers tempted me: proved me, and
saw my works.

Fourty years long was I grieved with this gene-
ration, and said: It is a people that do err in the
hearts, for they have not known my ways.

Unto whom I sware in my wrath: that the
should not enter into my rest.

Glory be to the Father, and to the Son: and
the holy Ghost;

As it was in the beginning, is now, and ever shall
be: world without end. Amen.

¶ Then shall follow the Psalms in order as they are
pointed. And at the end of every Psalm through-
out the year, and likewise at the end of Benedicite,
Benedictus, Magnificat, and Nunc dimittis, shall
be repeated,

Gl

Morning Prayer.

Glory be to the Father, and to the Son: and the holy Ghost;

Answer.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then shall be read distinctly with an audible voice the first Lesson, taken out of the Old Testament, as is appointed in the Kalendar, (except there be proper Lessons assigned for that day:) He that readeth so standing, and turning himself, as he may best be heard of all such as are present. And after that shall be said or sung in English, the Hymn called Te Deum Laudamus, daily throughout the year.

¶ Note, that before every Lesson the Minister shall say Here beginneth such a Chapter, or versie of such a Chapter of such a Book: And after every Lesson, Here endeth the first, or the second Lesson.

Te Deum Laudamus.

WE praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all angels cry aloud: the heavens, and all the powers therein.

To thee Cherubin, and Seraphin: continually do cry,

Holy, holy, holy: Lord God of Sabaoth.

Heaven and earth are full of the Majesty: of thy glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doth acknowledge thee;

The Father: of an infinite Majesty;

Thine honourable, true: and onely Son;

Also the holy Ghost: the Comforter.

Thou art the King of Glory: O Christ.

Thou art the everlasting Son: of the Father.

When thou tookest upon thee to deliver man: thou didst not abhor the Virgins womb.

When thou hadst overcome the sharpness of death: thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God: in the glory of the Father.

We believe that thou shalt come: to be our Judge.

We

Son: and We therefore pray thee, help thy servants: whom
 thou hast redeemed with thy precious blood.
 Make them to be numbred with thy Saints: in
 glory everlasting.
 O Lord, save thy people: and bless thine heri-
 tage.
 Govern them: and lift them up for ever.
 Day by day: we magnifie thee;
 And we worihip thy Name: ever world without
 end.
 Vouchsafe, O Lord: to keep us this day without sin.
 O Lord, have mercy upon us: have mercy upon us.
 O Lord, let thy mercy lighten upon us: as our
 fault is in thee.
 O Lord, in thee have I trusted: let me never be
 confounded.

¶ Or this Canticle, *Benedicite omnia
 Opera Domini.*

O All ye works of the Lord, bless ye the Lord:
 praise him, and magnifie him for ever.
 O ye angels of the Lord, bless ye the Lord: praise
 him, and magnifie him for ever.
 O ye heavens, bless ye the Lord: praise him, and
 magnifie him for ever.
 O ye waters that be above the firmament, bless ye
 the Lord: praise him, and magnifie him for ever.
 O all ye powers of the Lord, bless ye the Lord:
 praise him, and magnifie him for ever.
 O ye sun and moon, bless ye the Lord: praise
 him, and magnifie him for ever.
 O ye stars of heaven, bless ye the Lord: praise
 him, and magnifie him for ever.
 O ye showres and dew, bless ye the Lord: praise
 him, and magnifie him for ever.
 O ye winds of God, bless ye the Lord: praise him,
 and magnifie him for ever.
 O ye fire and heat, bless ye the Lord: praise him,
 and magnifie him for ever.
 O ye winter and summer, bless ye the Lord: praise
 him, and magnifie him for ever.
 O ye dews and frosts, bless ye the Lord: praise
 him, and magnifie him for ever.
 O ye frost and cold, bless ye the Lord: praise
 him, and magnifie him for ever.
 O ye ice and snow, bless ye the Lord: praise him,
 and magnifie him for ever.
 O ye nights and days, bless ye the Lord: praise
 him, and magnifie him for ever.
 O ye light and darkness, bless ye the Lord: praise
 him, and magnifie him for ever.

O ye

O ye lightnings and clouds, bleſs ye the Lord :
praiſe him, and magnifie him for ever.

O let the earth bleſs the Lord : yea, let it praiſe
him, and magnifie him for ever.

O ye mountains and hills, bleſs ye the Lord :
praiſe him, and magnifie him for ever.

O all ye green things upon the earth, bleſs ye the
Lord : praiſe him, and magnifie him for ever.

O ye wells, bleſs ye the Lord : praiſe him, and
magnifie him for ever.

O ye ſeas and flouds, bleſs ye the Lord : praiſe
him, and magnifie him for ever.

O ye whales, and all that move in the water,
bleſs ye the Lord : praiſe him, and magnifie him for
ever.

O all ye fowls of the air, bleſs ye the Lord : praiſe
him, and magnifie him for ever.

O all ye beaſts and cattel, bleſs ye the Lord : praiſe
him, and magnifie him for ever.

O ye children of men, bleſs ye the Lord : praiſe
him, and magnifie him for ever.

O let Iſrael bleſs the Lord : praiſe him, and mag-
nifie him for ever.

O ye prieſts of the Lord, bleſs ye the Lord : praiſe
him, and magnifie him for ever.

O ye ſervants of the Lord, bleſs ye the Lord :
praiſe him, and magnifie him for ever.

O ye ſpirits, and ſouls of the righteous, bleſs ye
the Lord : praiſe him, and magnifie him for ever.

O ye holy and humble men of heart, bleſs ye the
Lord : praiſe him, and magnifie him for ever.

O Ananias, Azarias, and Miſael, bleſs ye the Lord :
praiſe him, and magnifie him for ever.

Glory be to the Father, and to the Son : and to
the holy Ghoſt ;

As it was in the beginning, is now, and ever ſhall
be : world without end. Amen.

*¶ Then ſhall be read in like manner the ſecond Leſſons
taken out of the new Teſtament. And after that, the
Hymn following ; except when that ſhall happen to be
read in the Chapter for the day, or for the Goſpel on
S. John Baptiſts day.*

Benedictus. S. Luk. 1. 68.

Bleſſed be the Lord God of Iſrael : for he hath
viſited and redeemed his people ;

And hath raiſed up a mighty ſalvation for us : in
the houſe of his ſervant David ;

As he ſpoke by the mouth of his holy prophets :
which have been ſince the world began ;

That

That we should be saved from our enemies : and
from the hands of all that hate us ;

To perform the mercy promised to our forefa-
thers : and to remember his holy covenant ;

To perform the oath which he swaie to our fore-
father Abraham : that he would give us ;

That we being delivered out of the hand of our
enemies : might serve him without fear ;

In holiness and righteousness before him : all the
days of our life.

And thou, Child, shalt be called the prophet of the
Highest : for thou shalt go before the face of the
Lord to prepare his ways ;

To give knowledge of salvation unto his peo-
ple : for the remission of their sins,

Through the tender mercy of our God : where-
by the Day spring from on high hath visited us ;

To give light to them that sit in darkness, and in
the shadow of death : and to guide our feet into
the way of peace.

Glory be to the Father, and to the Son : and to
the holy Ghost ;

As it was in the beginning, is now, and ever shall
be : world without end. Amen.

¶ Or this Psalm, Jubilate Deo.

O Be joyful in the Lord, all ye lands : serve the
Lord with gladness, and come before his pre-
sence with a song.

Be ye sure that the Lord he is God : it is he that
hath made us, and not we our selves, we are his
people, and the sheep of his pasture.

O go your way into his gates with thanksgiving,
and into his courts with praise : be thankful unto
him, and speak good of his Name.

For the Lord is gracious, his mercy is everlast-
ing : and his truth endureth from generation to
generation.

Glory be to the Father, and to the Son : and to
the holy Ghost ;

As it was in the beginning, is now, and ever shall
be : world without end. Amen.

¶ Then shall be sung or said the Apostles Creed by the
Minister and the people, standing. Except onely such
days as the Creed of St. Achanasius is appointed to be
read.

I Believe in God the Father Almighty, Maker of
heaven and earth :

And in Jesus Christ his onely Son our Lord,
Who was conceived by the Holy Ghost, Born of
the Virgin Mary, Suffered under Pontius Pilate,
Was

Morning Prayer.

Was crucified, dead and buried, He descended into Hell; The third day he rose again from the dead. He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the holy Ghost; The holy Catholic Church; The Communion of Saints; The forgiveness of sins; The resurrection of the body, And the life everlasting. Amen.

¶ And after that, these Prayers following, all devout kneeling, the Minister first pronouncing with a loud voice,

The Lord be with you.

Answer.

And with thy Spirit.

Minister.

¶ Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ Then the Minister, Clerks and People shall say the Lords Prayer with a loud voice.

O Ur Father, which art in heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ Then the Priest standing up, shall say,

O Lord, shew thy mercy upon us.

Answer. And grant us thy salvation.

Priest. O Lord, save the King.

Answer. And mercifully hear us when we call upon thee.

Priest. Endue thy ministers with righteousness.

Answer. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Answer. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but onely thou, O God.

Priest. O God, make clean our hearts within us.

Answer. And take not thy holy Spirit from us.

¶ Then shall follow three Collects; The first of the day, which shall be the same that is appointed at the Communion; The second for peace; The third for grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, & followeth; all kneeling.

¶ The

Morning Prayer.

¶ *The second Collect for Peace.*

O God, who art the Authour of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies, that we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

¶ *The third Collect for Grace.*

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

¶ *In Churches and places where they sing, here followeth the Anthem.*

¶ *Then these five Prayers following are to be read here, except when the Litany is read; and then onely the two last are to be read, as they are there placed.*

¶ *A Prayer for the Kings Majestie.*

O Lord our heavenly Father, high and mighty King of kings, Lord of lords, the onely Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King *Charles*, and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies; And finally after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

Almighty God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen *Catherine*, *James Duke of York*, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

Almighty and everlasting God, who alone workst great marvels; Send down upon our Bishops and Curates, and all congregations committed to their charge, the healthful Spirit of thy grace, and that they may truly please thee, pour upon them
the

Evening Prayer.

the continual dew of thy blessing. Grant this, Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A Prayer of Saint Chrysostom.

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world the knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. 13. 14.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer throughout the year.

¶ The Order for Evening Prayer daily throughout the year.

¶ At the beginning of Evening Prayer, the Minister shall read with a loud voice some one or more of these sentences of the Scriptures, that follow. And then he shall say that which is written after the said sentences.

O When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. 18. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psal. 51. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psal. 51. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psal. 51. 17.*

Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel 2. 13.*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. 9. 9, 10.*

O Lord correct me, but with judgment; not in thine

Evening Prayer

nt this, fine anger, lest thou bring me to nothing. Jer. 10. 24.
nd Me Repent ye; for the kingdom of heaven is at hand.

Matth. 3. 2.

ce at the I will arise and go to my father, and will say un-
mon sin him, Father, I have sinned against heaven, and
hat whi fore thee, and am no more worthy to be called thy
y Nam n. S. Luke 15. 18, 19.

O Lor Enter not into judgment with thy servant, O
is may ord; for in thy sight shall no man living be justifi-
ed. Psal. 143. 2.

to com If we say that we have no sin, we deceive our
elves, and the truth is not in us. But if we confess
our sins, he is faithful and just to forgive us our sins,
and to cleanse us from all unrighteousness. 1 S. John
8, 9.

the low Early beloved brethren, the scripture moveth
y Gho us in sundry places to acknowledge and conf-
ess our manifold sins and wickedness, and that we
should not dissemble nor eloke them before the face
of Almighty God our heavenly Father; but confess
them with an humble, lowly, penitent, and obedi-
ent heart, to the end that we may obtain forgiveness
of the same by his infinite goodness and mercy. And
although we ought at all times humbly to acknow-
ledge our sins before God, yet ought we most
chiefly so to do when we assemble and meet toge-
ther, to render thanks for the great benefits that we
have received at his hands, to set forth his most
worthy praise, to hear his most holy Word, and
to ask those things which are requisite and ne-
cessary as well for the body as the soul. Wherefore
I pray and beseech you, as many as are here pre-
sent, to accompany me with a pure heart and hum-
ble voice, unto the throne of the heavenly grace,
saying after me.

mine A general Confession to be said of the whole Congrega-
tion after the Minister, all kneeling.

oken A Almighty and most merciful Father; We have
pise. erred and strayed from thy ways like lost
turn sheep. We have followed too much the devices
and desires of our own hearts. We have offended
and against thy holy laws. We have left undone those
things which we ought to have done; And we have
done those things which we ought not to have done;
for- And there is no health in us. But thou, O Lord,
m: have mercy upon us, miserable offenders. Spare
our thou them, O God, which confess their faults. Re-
store thou them that are penitent; According to
us. thy promises declared unto mankind in Christ Je-
in suour Lord. And grant, O most merciful Father,
ir for

Evening Prayer.

for his sake; that we may hereafter live a good, righteous, and sober life, to the glory of thy Name. Amen.

¶ The Absolution or Remission of sins, to be pronounced by the Priest alone, standing; the People still kneeling.

A Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power and commandment to his Ministers to declare and pronounce to the people being penitent, the absolution and remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his holy Spirit, that the things which we do at this present may please him, which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord. Amen.

¶ Then the Minister shall kneel, and say the Lords Prayer; the People also kneeling, and repeating it with him.

O Ur Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, and the Power, And the Glory, For ever and ever. Amen.

¶ Then likewise he shall say,

O Lord, open thou our lips.

Answer. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Answer. O Lord, make haste to help us.

¶ Here all standing up, the Priest shall say,
Glory be to the Father, &c.

Answer. As it was in the beginning, &c.

Priest. Praise ye the Lord.

Answer. The Lords name be praised.

¶ Then shall be said, or sung, the Psalms in order as they are appointed. Then a Lesson of the Old Testament, as is appointed: And after that, Magnificat (or the Song of the blessed Virgin Mary) in English as followeth.

Magnificat. S. Luke 1. 46.

MY soul doth magnifie the Lord: and my spirit hath rejoiced in God my Saviour.

Evening Prayer.

For he hath regarded : the lowliness of his hand-
maiden.

For behold, from henceforth : all generations
shall call me blessed.

For he that is mighty hath magnified me : and
holy is his Name.

And his mercy is on them that fear him : through-
out all generations.

He hath shewed strength with his arm : he hath
scattered the proud in the imagination of their
hearts.

He hath put down the mighty from their seat :
and hath exalted the humble and meek.

He hath filled the hungry with good things : and
the rich he hath sent empty away.

He remembering his mercy, hath holpen his ser-
vant Israel : as he promised to our forefathers,
Abraham and his seed for ever.

Glory be to the Father, and to the Son : and to
the holy Ghost ;

As it was in the beginning, is now, and ever
shall be : world without end. Amen.

*¶ Or else this Psalm, except it be on the nineteenth
day of the moneth, when it is read in the ordinary
course of the Psalms.*

Cantate Domino. Psal. 98.

O Sing unto the Lord a new song : for he hath
done marvellous things.

With his own right hand, and with his holy
arm : hath he gotten himself the victory.

The Lord declared his salvation : his righteous-
ness hath he openly shewed in the sight of the hea-
then.

He hath remembered his mercy and truth toward
the house of Israel : and all the ends of the world
have seen the salvation of our God.

Shew your selves joyful unto the Lord, all ye
lands : sing, reioyce and give thanks.

Praise the Lord upon the harp : sing to the harp
with a psalm of thanksgiving.

With trumpets alto and shawms : **O** shew your
selves joyful before the Lord the King.

Let the sea make a noise, and all that therein is :
the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills
be joyful together before the Lord : for he cometh
to judge the earth.

With righteousness shall he judge the world :
and the people with equity.

Glory be to the Father, and to the Son : and to
the holy Ghost ;

Evening Prayer.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Then a Lesson of the New Testament, as it is appointed : and after that, Nunc dimittis (or the Song of Simeon) in English, as followeth.

Nunc dimittis. S. Luke 2. 29.

Lord, now lettest thou thy servant depart in peace : according to thy word.

For mine eyes have seen : thy salvation,

Which thou hast prepared : before the face of all people ;

To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

Glory be to the Father, and to the Son : and to the holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Or else this Psalm ; Except it be on the twelfth day of December.

Deus Misereatur. Psal. 67.

God be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations rejoyce and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

Glory be to the Father, and to the Son : and to the holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Then shall be said or sung the Apostles Creed, by the Minister and the people, standing.

I Believe in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his onely Son our Lord, Who was conceived by the holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into Hell ;

The

Evening Prayer.

The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the holy Ghost; The holy Catholick Church; The communion of Saints; The forgiveness of sins; The resurrection of the body; And the life everlasting. Amen.

¶ *After that, these Prayers following, all devoutly kneeling, the Minister first pronouncing with a loud voice,*

The Lord be with you.

Answer.

And with thy Spirit.

Minister.

¶ Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Minister, Clerks, and People shall say the Lords Prayer with a loud voice.*

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the Priest standing up shall say,*

O Lord, shew thy mercy upon us.

Answer. And grant us thy salvation.

Priest. O Lord, save the King.

Answer. And mercifully hear us when we call upon thee.

Priest. Endue thy ministers with righteousness.

Answer. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Answer. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but onely thou, O God.

Priest. O God, make clean our hearts within us.

Answer. And take not thy holy Spirit from us.

¶ *Then shall follow three Collects; the first of the day, the second for peace; the third for aid against all perils, as hereafter followeth: which two last Collects shall be daily said at Evening Prayer without alteration.*

¶ *The second Collect at Evening Prayer.*

O God, from whom all holy desires, all good counsels, and all just works do proceed; Give

Evening Prayer.

unto thy servants that peace which the world can not give, that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. *Amen.*

¶ The third Collect for aid against all perils.

Lighten our darkness, we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son, our Saviour Jesus Christ. *Amen.*

¶ In Quires and places where they sing, here followeth the Anthem.

¶ A Prayer for the Kings Majesty.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King Charles, and so replenish him with the grace of thy holy Spirit, that he may always incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts, grant him in health & wealth long to live, strengthen him that he may vanquish and overcome all his enemies; and finally after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

¶ A Prayer for the Royal Family.

Almighty God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen Catherine, James Duke of York, and all the Royal Family: Endue them with thy holy Spirit, enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ A Prayer for the Clergy and People.

Almighty and everlasting God, who alone workest great marvels; Send down upon our Bishops, and Curates, and all congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediatour, Jesus Christ. *Amen.*

¶ A Prayer of Sr. Chrysostom.

Almighty God, who hast given us grace at this time with one accord to make our common suppli-

St. Athanasius his Creed.

supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. 13. 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer throughout the year.

Upon these Feasts; Christmas-day, the Epiphany, Saint Matthias, Easter-day, Ascension-day, Whitfun-day, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and saint Jude, saint Andrew, and upon Trinity Sunday, shall be sung or said at Morning Prayer, in stead of the Apostles Creed, this Confession of our Christian Faith, commonly called the Creed of Saint Athanasius, by the Minister and people standing.

Quicumque vult.

WHosoever will be saved: before all things it is necessary that he hold the Catholick Faith. Which Faith, except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity;

Neither conlounding the persons: nor dividing the substance.

For there is one person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the holy Ghost is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal.

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor

St Athanasius his Creed.

three uncreated : but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty : and the Holy Ghost Almighty.

And yet they are not three Almighties : but one Almighty.

So the Father is God, the Son is God : and the Holy Ghost is God.

And yet they are not three Gods : but one God.

So likewise the Father is Lord, the Son Lord : and the Holy Ghost Lord ;

And yet not three Lords : but one Lord.

For like as we are compelled by the Christian verity : to acknowledge every person by himself to be God and Lord ;

So are we forbidden by the Catholick religion : to say, There be three Gods, or three Lords.

The Father is made of none : neither created, nor begotten.

The Son is of the Father alone : not made, nor created, but begotten.

The Holy Ghost is of the Father, and of the Son : neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers ; one Son, not three Sons : one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other : none is greater, or less then another ;

But the whole three persons are co-eternal together : and co-equal.

So that in all things, as is aforesaid : the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved : must thus think of the Trinity.

Furthermore it is necessary to everlasting salvation : that he also believe rightly the incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess : that our Lord Jesus Christ, the Son of God, is God and Man ;

God of the substance of the Father, begotten before the worlds : and Man of the substance of his Mother, born in the world ;

Perfect God, and perfect Man : of a reasonable soul, and humane flesh subsisting ;

Equal to the Father, as touching his Godhead : and inferior to the Father, as touching his Manhood.

Who

Who
two, b
One
flesh :
One
but by
For
God a
Wh
hell,
He
hand
he in
At
their
own
A
eve
ve

be

th

b

Who although he be God and Man : yet he is not
two, but one Christ ;

One ; not by conversion of the Godhead into
flesh : but by taking of the Manhood into God ;

One altogether ; not by confusion of substance :
but by unity of person.

For as the reasonable soul and flesh is one man : so
God and Man is one Christ.

Who suffered for our salvation : descended into
hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right
hand of the Father, God Almighty : from whence
he shall come to judge the quick and the dead.

At whose coming all men shall rise again with
their bodies : and shall give account for their
own works.

And they that have done good, shall go into life
everlasting : and they that have done evil, into
everlasting fire.

This is the Catholick Faith : which, except a man
believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son : and
to the holy Ghost :

As it was in the beginning, is now, and ever shall
be : world without end. Amen.

*¶ Here followeth the Litany or General Supplication,
to be sung or said after Morning Prayer upon Sunday
Wednesdays, and Fridays, and at other times, when
shall be commanded by the Ordinary.*

O God the Father of heaven : have mercy upon
us miserable sinners.

*O God the Father of heaven : have mercy upon
miserable sinners.*

O God the Son, Redeemer of the world : have
mercy upon us miserable sinners.

*O God the Son, Redeemer of the world : have mercy
upon miserable sinners.*

O God the holy Ghost, proceeding from the
Father and the Son : have mercy upon us miserable
sinners.

*O God the holy Ghost, proceeding from the Father
and the Son : have mercy upon us miserable sinners.*

O holy, blessed and glorious Trinity, three
Persons and one God : have mercy upon us miserable
sinners.

*O holy, blessed and glorious Trinity, three persons
and one God : have mercy upon us miserable sinners.*

Remember not, Lord, our offences, nor
offences of our fore-fathers, neither take thou
vengeance of our sins : spare us, good Lord, spare

The Litany.

people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vain-glory and hypocrisie; from envy, hatred and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battel and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresie and schism; from hardness of heart, and contempt of thy word and commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, fasting, and Temptation,

Good Lord, deliver us.

By thine agony, and bloody sweat; by thy Cross and Passion, by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our pain; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern our holy Church universal in the right way;

We beseech thee to hear us, good Lord.

So that it may please thee to keep and strengthen in our true worshipping of thee, in righteousness and holiness of life, thy servant Charles our most gracious King and Governour;

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy fear, fear and love, and that he may evermore have grace in thee, and ever seek thy honour and

any;

not

W^o

with thy most
th us forever.

sin, from the
thy wrath, and

pride, vain-
and malice,

ly sin; and
th, and the

gue, pesti-
order, and

d rebelli-
schism;
thy word

by thy
aptism,

Crosse
l; by
nd by

f our
ay of

ord
ern

in
nd
us

y
e
d

We beseech thee to hear us, good Lord.

That it may please thee to be his defender and
keeper, giving him the victory over all his enemies;

We beseech thee to hear us, good Lord.

That it may please thee to bleis and preserve our
gracious Queen Catherine, James Duke of York,
and all the Royal Family;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops,
Priests, and Deacons, with true knowledge and un-
derstanding of thy word, and that both by their
preaching and living they may set it forth, and shew
it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the
Council, and all the Nobility, with grace, wisdom,
and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bleis and keep the Ma-
gistrates, giving them grace to execute justice, and
to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to bleis and keep all thy
people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations uni-
ty, peace, and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to
love and dread thee, and diligently to live after
thy commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy peop
increase of grace, to hear meekly thy word, and
receive it with pure affection, and to bring forth
the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way
truth, all such as have erred and are deceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as
stand, and to comfort and help the weak-hearted
and to raise up them that fall, and finally to
down Satan under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help
comfort all that are in danger, necessity and tri-
bulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that tr

by land or by water, all women labouring of child,
all sick persons and young children, and to shew
thy pity upon all prisoners and captives ;

We beseech thee to hear us, good Lord.

That it may please thee to defend and provide
for the fatherless children and widows, and all that
are desolate and oppressed ;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all
men ;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies,
persecutours and slanderers, and to turn their hearts ;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to
our use the kindly fruits of the earth, so as in due
time we may enjoy them ;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repen-
tance, to forgive us all our sins, negligences, and ig-
norances, and to endue us with the grace of thy
holy Spirit, to amend our lives according to thy ho-
ly Word ;

We beseech thee to hear us, good Lord.

Son of God : we beseech thee to hear us.

Son of God : we beseech thee to hear us.

O Lamb of God : that takest away the sins of
the world ;

Grant us thy peace.

O Lamb of God : that takest away the sins of
the world ;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Then shall the Priest, and the People with him, say
the Lords prayer.

Our Father, which art in heaven ; Hallowed be
thy Name. Thy kingdom come. Thy will be
done in earth, As it is in heaven. Give us, this
our daily bread. And forgive us our trespasses,
for we forgive them that trespass against us. And
lead us not into temptation ; But deliver us from
evil. Amen.

Priest.

Prie
Ans

O
such
that w
verfit
ously
subtil
broug
goodn
vants
give
Jesus

O
that
befo

O
ho
ev

f child,
o shew

Priest. O Lord, deal not with us after our sins.

Ans. Neither reward us after our iniquities.

¶ Let us pray.

rovide
ll that

on all

mies,
earts;

e to
due

O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed, that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Names sake.

en-
ig-
thy
no-

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son: and to the holy Ghost;

of

Ans. As it was in the beginning, is now, and ever shall be: world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, Christ.

Graciously hear us, O Christ; graciously hear us, Lord Christ.

Priest.

O Lord, let thy mercy be shewed upon us,

Answer.

As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and the glory of thy Name, turn from us all those that we most righteously have deserved; and that in all our troubles we may put our trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living.

Prayers.

honour and glory, through our only Mediatour and Advocate, Jesus Christ our Lord. *Amen.*

¶ *A Prayer of Saint Chrysostom.*

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world know edge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. 13. 14.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with us all evermore. *Amen.*

Here endeth the Litany.

Prayers and Thanksgivings upon several occasions, to be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

¶ *For Rain.*

O God, heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy Kingdom and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showres, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. *Amen.*

¶ *For fair weather.*

O Almighty Lord God, who for the sin of man didst once drown all the world, except eight persons, & afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, as that we may receive the fruits of the earth in due season, and learn both by thy punishment to mend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. *A-*

Prayer.

¶ In the time of dearth and famine.

O God, heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people, and grant that the scarcity and dearth (which we do now most justly suffer for our iniquity) may through thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord; to whom with thee, and the holy Ghost be all honour and glory, now and for ever. *Amen.*

¶ Or this.

O God merciful Father, who in the time of Elisha the prophet, didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness. Have mercy upon us, that we who are now for our sins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. *Amen.*

¶ In the time of war and tumults.

O Almighty God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, allwage their malice, and confound their devices, that we, being armed with thy defence, may be preserved evermore from all perils, to glory in thee, who art the onely giver of all victory, through the merits of thy onely Son Jesus Christ our Lord. *Amen.*

¶ In the time of any common plague or sickness.

O Almighty God, who in thy wrath didst send a plague upon thine own people in the wilderness for their obstinate rebellion against Moses and Aaron, and also in the time of king David, slay with the plague of pestilence threescore ten thousand, and yet remembering thy mercy save the rest; Have pity upon us miserable sinners who now are visited with a great sickness and mortality; that like as thou didst then accept of an offering, and didst command the destroying angel to cease from punishing; so it may now please thee to withdraw from us this plague and grievous sorrow, through Jesus Christ our Lord. *Amen.*

¶ In the Ember weeks, to be said every day, for those that are to be admitted into holy Orders.

Almighty God our heavenly Father, who hast purchased to thy self an universal Church by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastours of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of thy Church. And to those which shall be ordained to any holy Function, give thy grace and heavenly benediction, that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. *Amen.*

¶ Or this.

Almighty God, the giver of all good gifts, who of thy divine providence hast appointed divers orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our Lord. *Amen.*

A Prayer for the High Court of Parliament, to be read during their Session.

Most gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious King at this time assembled: that thou wouldest be pleased to direct and promote all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign and his Kingdoms; that all things may be so ordered and settled in their endeavours upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be established among us for ever. These and all other necessities for us, for us, and thy whole Church, we humbly beseech thee in the name and mediation of Jesus Christ our blessed Lord and Saviour. *Amen.*

A Collect or Prayer for all conditions of men, to be said in such times when the Litany is not appointed to be said.

God, the Creatour and Preserver of all mankind, we humbly beseech thee for all sorts and

con-

conditions of men, that thou wouldest be pleased to make thy ways known unto them; thy saving health unto all nations. More especially we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally we commend to thy fatherly goodness all those who are any ways afflicted, or distressed in mind, body, or estate, (* especially those for whom our prayers are desired) that it may please thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. *Amen.*

¶ *A Prayer that may be said after any of the former.*

O God, whose nature and property is ever to have mercy and to forgive; Receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ our Mediatour and Advocate. *Amen.*

THANKSGIVINGS.

¶ *A General Thanksgiving.*

Almighty God, Father of all mercies, we thy unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all men [* particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.] We bless thee for our creation, preservation, and all the blessings of this life, but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace; and for the hope of glory. And we beseech thee give that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may shew forth thy praise, not only with our lips, but in

* This to be said when any desire the prayers of the congregation.

lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord; to whom with thee and the holy Ghost be all honour and glory, world without end. *Amen.*

¶ *For Rain.*

O God our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee in our great necessity to send us at the last a joyfull rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. *Amen.*

¶ *For fair weather.*

O Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorifie thy holy Name for this thy mercy, and will always declare thy loving kindness from generation to generation, through Jesus Christ our Lord. *Amen.*

¶ *For Plenty.*

O Most merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty, beseeching thee to continue thy loving kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. *Amen.*

¶ *For peace and deliverance from our enemies.*

O Almighty God, who art a strong towre of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness, that we were not delivered over as a prey unto them; beseeching thee to continue such thy mercies towards us, that the world may know that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. *Amen.*

¶ *For restoring publick peace at home.*

O Eternal God our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We

Thanksgivings.

We bleſs thy holy Name that it hath pleaſed thee to appeaſe the ſeditious tumults which have been lately raiſed up amongst us ; moſt humbly beſeeching thee to grant to all of us grace , that we may henceforth obediently walk in thy holy commandments, and leading a quiet and peaceable life in all godlineſs and honeſty, may continually offer unto thee our ſacrifice of praife and thankſgiving for theſe thy mercies towards us, through Jeſus Chriſt our Lord. *Amen.*

¶ *For deliverance from the Plague, or other common Sickneſs.*

O Lord God, who haſt wounded us for our ſins, and conſumed us for our tranſgreſſions, by thy late heavy and dreadful viſitation, and now in the miſt of judgment remembering mercy, haſt redeemed our ſouls from the jaws of death ; We offer unto thy fatherly goodneſs, our ſelves, our ſouls and bodies, which thou haſt delivered, to be a living ſacrifice unto thee, always praifing and magnifying thy mercies in the miſt of thy Church, through Jeſus Chriſt our Lord. *Amen.*

¶ *Or this.*

WE humbly acknowledge before thee, O moſt merciful Father , that all the puniſhments which are threatned in thy law, might juſtly have fallen upon us by reaſon of our manifold tranſgreſſions and hardneſs of heart. Yet ſeeing it hath pleaſed thee of thy tender mercy, upon our weak and unworthy humiliation, to allwage the contagious ſickneſs wherewith we lately have been ſore afflicted, and to reſtore the voice of joy and health into our dwellings ; We offer unto thy divine Maieſty the ſacrifice of praife and thankſgiving , lauding and magnifying thy glorious Name for ſuch thy preſervation and providence over us, through Jeſus Chriſt our Lord. *Amen.*

Th

The Collects, Epistles, and Gospels to
used throughout the year.

¶ Note, that the Collect appointed for
every Sunday, or for any Holiday that
hath a Vigil or Eve, shall be said
at the Evening Service next before.

The first Sunday in Advent.

The Collect.

Almighty God, give us grace that we may
cast away the works of darkness, and put
upon us the armour of light, now in the
time of this mortal life (in which thy Son
Jesus Christ came to visit us in great humility;)
that in the last day, when he shall come again in his
glorious majesty, to judge both the quick and dead,
we may rise to the life immortal, through him who
liveth and reigneth with thee and the holy Ghost,
now and ever. Amen.

¶ This Collect is to be repeated every day with the other
Collects in Advent, until Christmas-Eve.

The Epistle. Rom. 13. 8.

OWe no man any thing, but to love one ano-
ther: for he that loveth another, hath fulfilled
the law. For this. Thou shalt not commit adultery,
Thou shalt not kill, Thou shalt not steal, Thou shalt
not bear false witness, Thou shalt not covet; and if
there be any other commandment, it is briefly com-
prehended in this saying, namely, Thou shalt love
thy neighbour as thy self. Love worketh no ill to
his neighbour, therefore love is the fulfilling of the
law. And that knowing the time, that now it is high
time to awake out of sleep: for now is our salvation
nearer then when we believed. The night is far
spent, the day is at hand; let us therefore cast off
the works of darkness, and let us put on the armour
of light. Let us walk honestly as in the day, not in
drunkenness, not in chambering and
wantonness, not in strife and envying. But put ye
on the Lord Jesus Christ, and make not provision for
the flesh, to fulfil the lusts thereof.

The Gospel. S. Mat. 21. 1.

When they drew nigh unto Jerusalem, and
were come to Bethphage, unto the mount of
Olives, then sent Jesus two disciples, saying unto
them, Go into the village over against you, and
straight-

ospels to
ear.

ointed for
oliday the
all be said
t before.

at we may
, and put
now in the
h thy Son
mily;)
ain in his
nd dead,
him who
Ghost,
be other

e ano-
filled
tery,
shalt
nd if
om-
ove
to
he
gh
i-
ar
ff
r

The second Sunday in Advent.

straightway ye shall find an ass tied, and a colt with
her: loote them, and bring them unto me. And if
any man say ought unto you, ye shall say, The Lord
hath need of them; and straightway he will send
them. All this was done, that it might be fulfilled
which was spoken by the prophet, saying, Tell ye
the daughter of Sion, Behold, thy King cometh unto
thee, meek, and sitting upon an ass, and a colt the
fole of an ass. And the disciples went, and did as
Jesus commanded them, and brought the ass and the
colt, and put on them their clothes, and they set him
thereon. And a very great multitude spread their
garments in the way, others cut down branches
from the trees, and strawed them in the way. And
the multitudes that went before, and that followed,
cried, laying, Hosanna to the Son of David: Blessed
is he that cometh in the Name of the Lord, Hosanna
in the highest. And when he was come into Jerusa-
lem, all the city was moved, saying, Who is this? And
the multitude said, This is Jesus the Prophet of Na-
zareth of Galilee. And Jesus went into the temple
of God; and cast out all them that sold and bought
in the temple, and overthrew the tables of the mo-
ney-changers, and the seats of them that sold doves,
and said unto them, It is written, My house shall be
called the house of prayer, but ye have made it a
den of thieves.

The second Sunday in Advent.

The Collect.

Blessed Lord, who hast caused all holy Scriptures
to be written for our learning; Grant that we
may in such wise hear them, read, mark, learn, and
inwardly digest them, that by patience and comfort
of thy holy word, we may embrace and ever hold
fast the blessed hope of everlasting life, which thou
hast given us in our Saviour Jesus Christ. *Amen.*

The Epistle. Rom. 15. 4.

Whatsoever things were written aforetime,
were written for our learning; that we
through patience & comfort of the Scriptures might
have hope. Now the God of patience and consolati-
on, grant you to be like-minded one towards ano-
ther, according to Christ Jesus: that ye may with
one mind, and one mouth glorifie God, even the Fa-
ther of our Lord Jesus Christ. Wherefore receive ye
one another, as Christ also received us, to the glory
of God. Now I say, that Jesus Christ was a minister
of the circumcision, for the truth of God, to confir-

The third Sunday in Advent.

the promises made unto the fathers : And that the Gentiles might glorifie God for his mercy, as is written, For this cause I will confesse to thee among the Gentiles, and sing unto thy Name. And again he saith, Rejoyce, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles, and laude him, all ye people. And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the holy Ghost.

The Gospel. S. Luke 21. 25.

AND there shall be signs in the sun, and in the moon, and in the stars ; and upon the earth distress of nations, with perplexity, the sea and the waves roaring ; mens hearts failing them for fear, and for looking after those things which are coming on the earth : for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads ; for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the trees ; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily, I say unto you, This generation shall not pass away, till all be fulfilled : Heaven and earth shall pass away ; but my words shall not pass away.

The third Sunday in Advent.

The Collect.

O Lord Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee ; Grant that the ministers and stewards of thy mysteries, may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father and the holy Spirit, ever one God, world without end. *Amen.*

The Epistle. 1 Cor. 4. 1.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found

And that I should be judged of you, or of mans judgement : yea, I judge not mine own self. For I know nothing by my self, yet am I not hereby justified ; but he that judgeth me, is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts ; and then shall every man have praise of God.

The Gospel. S. Mat. II. 2.

NOW when John had heard in the prison the works of Christi, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another ? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see : The blind receive their light, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see ? A reed shaken with the wind ? But what went ye out for to see ? A man clothed in soft raiment ? behold, they that wear soft clothing are in kings houses. But what went ye out for to see ? A prophet ? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The fourth Sunday in Advent.

The Collect.

O Lord, raise up (we pray thee) thy power, and come among us, and with great might succour us ; that whereas through our sins and wickedness, we are sore let and hindred in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of thy Son our Lord ; to whom with thee and the holy Ghost be honour and glory, world without end. *Amen.*

The Epistle. Phil. 4. 4.

REJOYCE in the Lord alway, and again I say, Rejoyce. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing : but in every thing by prayer and supplication with thanksgiving, let your requests be made known

known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The Gospel. S. John i. 19.

This is the record of John, when the Jews, Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he said, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thy self? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias: And the Jews which were sent, were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not. He it is who coming after me, is preferred before me, whose shoes latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

The Nativity of our Lord, or the Birth-day of CHRIST, commonly called *Christmas-day.*

The Collect.

Almighty God, who hast given us thy onely begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Hebr. i. 1.

God who at sundry times, and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Who being the brightness of his glory, and the expresse image of his person, and upholding all things by the word of his

The Nati: of Christ Luke 2.v.7. 4



And she brought forth her first born
son and wrapped him in Swaddling cloth,
And there were in the same countrey
Shepherds. et. And lo y^e Angel of the
Lord came upon them. et. And they
came with haste and found etc v. 8. 9. 16.

power
sat d
: bein
hath l
e the
at any
en the
he sh
geth
n, Ar
d of t
rits, a
Son h
er, a
gdom
quity
thee
d, T
undati
orks o
maine
rment
d the
d thy

N the
with
n the
y him
at wa
ght o
he dar
man se
ame c
that al
not th
that li
th ev
n the
he w
and h
ceived
ons o
which
he fle
e V
and
egot

power, when he had by himself purged our
fat down on the right hand of the Majesty on
: being made so much better then the angels, as
hath by inheritance obtained a more excellent
e then they. For unto which of the angels said
at any time, Thou art my Son, this day have I be-
ren thee? And again, I will be to him a Father,
he shall be to me a Son? And again, when he
geth in the first-begotten into the world, he
n, And let all the angels of God worship him.
d of the angels he saith, Who maketh his angels
rits, and his ministers a flame of fire. But unto
Son he saith, I hy throne, O God, is for ever and
er, a sceptre of righteousness is the sceptre of thy
ngdom. Thou hast loved righteousness, and hated
quity; therefore God, even thy God, hath anoint-
thee with the oyl of gladness above thy fellows.
ds, Thou Lord, in the beginning hast laid the
oundation of the earth; and the heavens are the
orks of thine hands. They shall perish, but thou
mainest; and they all shall wax old as doth a
riment; and as a vesture shalt thou fold them up,
d they shall be changed; but thou art the same,
d thy years shall not fail.

The Gospel. S. Joh. i. i.

IN the beginning was the Word, and the Word was
with God, and the Word was God. The same was
in the beginning with God. All things were made
by him, and without him was not any thing made,
that was made. In him was life, and the life was the
light of men. And the light shineth in darkness, and
the darkness comprehended it not. There was a
man sent from God, whose name was John. The
same came for a witness, to bear witness of the light,
that all men through him might believe. He was
not that light, but was sent to bear witness of
that light. That was the true light, which light-
eth every man that cometh into the world. He was
in the world, and the world was made by him, and
the world knew him not. He came unto his own,
and his own received him not. But as many as re-
ceived him, to them gave he power to become the
sons of God, even to them that believe on his name:
which were born, not of blood, nor of the will of
the flesh, nor of the will of man, but of God. And
the Word was made flesh, and dwelt among us
(and we beheld his glory, the glory as of the onely
begotten of the Father) full of grace and truth.

St. Stephen's

GRant, O Lord, that in all our sufferings upon earth, for the testimony of thy truth may stedfastly look up to heaven, and behold the glory that shall be revealed; and be filled with the holy Ghost, may learn to love bless our persecuters, by the example of thy Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God, to succour all those who suffer for thee, our onely Mediatour and Advo-
Amen.

¶ Then shall follow the Collect of the Nativity, which shall be said continually unto New-years Eve.

For the Epistle. Acts 7. 55.

STephen being full of the holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens open, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him; and the witnesses laid down their clothes at a young mans feet whose name was Saul. As they stoned Stephen calling upon God, and saying, Lord Jesus receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

The Gospel. S. Mat. 23. 34.

BEhold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucifie; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the Name of the Lord.



*But he being full of the holy Ghost
looked up stedfastly into Heaven & saw
the glory of. etc, Then they ran upon
him with one accord. etc. And they stoned
Stephen calling upon God. v. 59.*



St. John.

Saint John the Evangelists day.

The Collect.

Merciful Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightned by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life, through Jesus Christ our Lord. *Amen.*

The Epistle. I S. John 1. 1.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us) That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive our selves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

The Gospel. St. John 21.

Jesus said unto Peter, Follow me. Then Peter turning about, seeth the disciple whom Jesus loved, following, which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among his brethren, that that disciple should not die: Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be writ-

Innocents.

ten every one, I suppose, that even the world it self could not contain the books that should be written.

The Innocents day.

The Collect.

O Almighty God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorifie thee by their deaths; Mercifully visit and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorifie thy holy Name, through Jesus Christ our Lord.
Amen.

For the Epistle. Rev. 14. 1.

I Looked, and lo, a Lamb stood on the mount Sion, and with him an hundred fourty and four thousand, having his Fathers name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder, and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred and fourty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb. And their mouth was found no guile; for they are without fault before the throne of God.

The Gospel. S. Mat. 2. 13.

The angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and thou shalt be there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Of Egypt have I called my Son. Then Herod, when he saw that he was mocked of the wise-men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise-men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice

world it se
written.

Herods Cruelty

7

mouths
rength, an
ths ; Mo
then us
lives, an
e may gl
our Lord

mount Sic
four tho
their son
as the voi
t thunder
with the
ong befo
and the
g, but t
which we
which we
gins : th
erfoever
men, be
b. And
are with

Joseph
the yo
pt, and
Herod w
en he ar
by nig
re until
lled wh
aying,
erod, w
en, was
all the
l the c
acore
ired of
was spe
was n
a w



*Then Herod was exceeding wrath, and
slew all the Children that were in
Bethlem etc.*

Jo

One of the most important of the
 in the world is the
 in the world is the

the
I
a
h
in



And when they were departed behold
the angel of the Lord appered unto
Ioseph saying. arise. etc. When he
arose he took the yōng childe and
his mother by night and departed
into Egypt v. 14.

The A



1
b
4
4
2
8



But while he thought on these things
behold the Angel of the Lord appe:
ared unto him saying. feare not to
take unto the Mary thy Wife. etc.
The Joseph being raised from sleep
did as etc. v. 24.

voice
purni
ould

Lim
A go
at th
at we
ado
ho
brill,
me Sp

Now
d
rd of
til th
en w
emen
me w
oman
ere u
on of
rth t
oba,
nt, l
roug

He
as
e the
hol
t. ma
ampl
le h
the
eph
ary t
of th
o. an
e hi
ne, t
the l
sha
the
rpre
ed

Sunday after Christmas-day.

voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and could not be comforted, because they are not.

The Sunday after Christmas-day.

The Collect.

Almighty God, who hast given us thy onely begotten Son to take our nature upon him, and at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee, and the one Spirit, ever one God, world without end. *Amen.*

The Epistle. Gal. 4. 1.

NOW I say, that the heir as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governours, till the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent with the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

The Gospel. S. Matth. 1. 18.

THE birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph (before they came together) she was found with child of the holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee thy wife; for that which is conceived in her, is of the holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken by the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, they shall call his name Emmanuel, which being interpreted, is, God with us.) Then Joseph being awakened from sleep, did as the angel of the Lord had

Circumcision.

bidden him, and took unto him his wife : and knew her not till she had brought forth her first-born Son, and he called his name Jesus.

The Circumcision of Christ.

The Collect.

Almighty God, who made thy blessed Son to be circumcised, and obedient to the law for man : Grant us the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 4. 8.

Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that his righteousness might be imputed unto them also: that he might be the father of circumcision to them who are not in the circumcision onely, but also walk in the steps of that faith of our father Abraham, which he had yet being uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

The Gospel. S. Luke 2. 15.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard wondered at those things which were told them of the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying, and praising God for all that

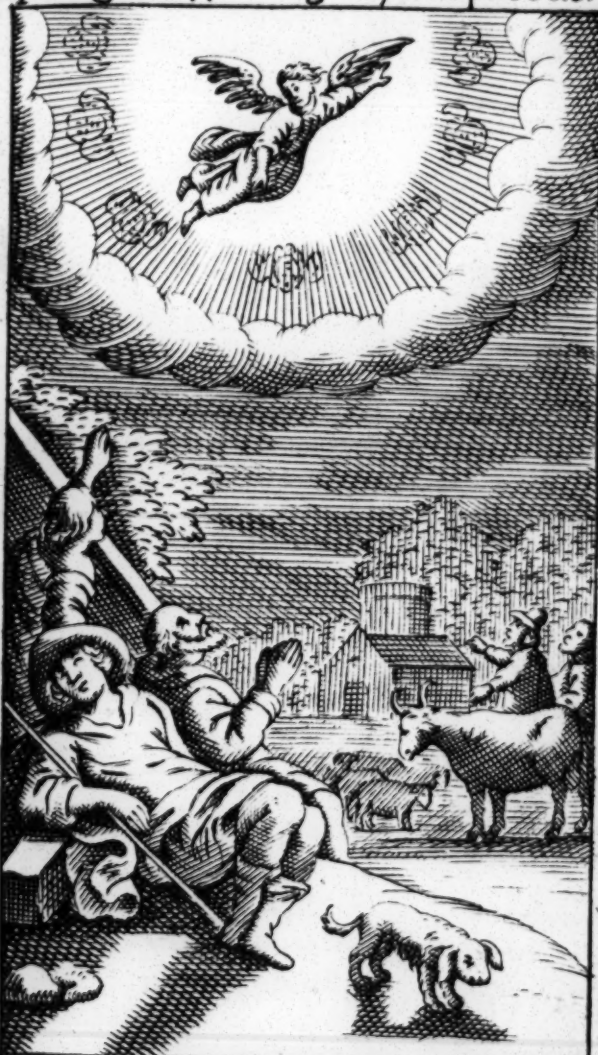
: and kne
-born Son

⁊ Angels appearing to ⁊ Shepherds. 10

d Son to
w for man
pirit, th
g mortin
may in
e same t

ord will n
s then up
circumci
ed to Ab
a reckone
circumci
on. And
of the rig
et being u
of all the
cised; t
m also: A
o are not
the step
n he had
ife, tha
to Abrah
gh the ri
e of the
omise m

were g
epherds
Bethlehe
e, which
d they c
and the b
seen it, t
s told th
hat hear
old them
things.
epherds
for all
thi



St. Luke. 2. 14.

*Glory to God in the highest, and
on earth peace, good will towar:
ds men.*

The Circumcision Luc 2.



And when eight dayes were accomplished for the circumcising of I childe, his name was called Iesus, which was so named of the Angel before he was conceived in the wombe v. 21.

things
unto
ed so
called
before
|| T
ever

O
Merc
faith,
rious

F
fi
penfa
you-w
unto
where
know
ages w
it is
phets
fellow
his p
was n
grace
ng o
least
preach
Christ
ship
he w
things
the p
might
of Go
purpo
boldne
him.

W
came
Where

Epiphany.

22 things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

¶ *The same Collect, Epistle and Gospel shall serve for every day after unto the Epiphany.*

The Epiphany, or the manifestation of Christ to the Gentiles.

The Collect.

O God, who by the leading of a star didst manifested thy onely begotten Son to the Gentiles; Mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 3. 1.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me who am less then the least of all saints, is this grace given, that I should preach among the Gentiles y^e unsearchable riches of Christ; and to make all men see, what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. In whom we have boldness and access with confidence by the faith of him.

The Gospel. S. Matth. 2. 1.

WHEN Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise-men from the east to Jerusalem, saying, Where is he that is born king of the Jews? for we

The first Sunday after the Epiphany.

have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, Bethlehem of Judea: For thus it is written by the prophet, And thou Bethlehem in the land of Juda art not the least among the princes of Juda: For of thee shall come a Governour that shall rule the people Israel. Then Herod when he had privily called the wise-men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him. And when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrh. And being warned of God in a dream, that they should not return to Herod, they departed in their own country another way.

The first Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 12. 1.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God. For I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure

The wise men directed to Christ Mat 2



Now when Iesus was born in Bethlehem there came wise men from the East to Ierusalem, etc. For wee have seene his star and are com to worship him v. i. 2.

Christ questions the Doctors Luke 2



And it came to pass that after three
days they found him in the temple stand-
ing in the midst of the Doctors, both
hearing and asking questions and when
they saw him etc v. 46. 48.

The second Sunday after the Epiphany.

Take of Faith. For as we have many members in one body, and all members have not the same office; so we being many are one body in Christ, and every one members one of another.

The Gospel. S. Luke 2. 41.

NOW his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it. But they supposing him to have been in the company, went a days journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back to Jerusalem, seeking him. And it came to pass that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Fathers business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

The second Sunday after the Epiphany.

The Collect.

Almighty and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. Amen.

The Epistle. Rom. 12. 6.

HAVING then gifts differing according to the grace that is given to us, whether prophecy, let us prophesie according to the proportion of faith; or ministry, let us wait on our ministring; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil,

The third Sunday after Epiphany.

cleave to that which is good. Be kindly affectionate one to another with brotherly love, in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

The Gospel. S. John 2. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called and his disciples to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governour of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

The third Sunday after the Epiphany.

The Collect.

ALmighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 12. 16.

BE not wise in your own conceits. Recompen- to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dear- below

7.
y affection
honour pr
ifiness; fe
rejoycing
uing inta
y of saint
ch perfect
h them th
weep. Be
Mind n
ow estate.

age in Ca
s was the
pies to u
ne, the m
ve no win
ave I to
His moth
e faith un
e six wate
ourifying
kins apie
otswith w
m. And
ear unto t
When t
r that w
s, (but t
the gove
and sa
ng doth f
well drun
it kept t
of mirac
fested for
im.

ny.
cifully lo
dangers a
to he p a
l. Amen
ecompe
ings hob
e, as mu
en. Dea
belove



Luk. 8. 23. But as they sailed he fell
a sleep. and there came down a storm
of wind on the lake, and they were co-
ver. 24. And they came to him and
awoke him saying. Master master
we perish Then he arose et.

The Parables of the Sowers and Tares



he fell
a storm
were et
and
after

Mat. 13. 2. And great multitudes were gathered together unto him, so that he went into a ship and sat: & the whole multitude stood on y^e shore: 3. And he spake many things unto them in Parables: ver 29. A sower went forth to sow etc.

The
e who
w him
their

O Lo
ho
ey wh
ace, n
throu

Ollt c
bel
s of n
other,
quarre
to do y
rich is
God
led in
rd o
ching
mns,
arts to
deed,
nks to

He
wh
n slep
whea
(spru
the ra
e and
d see
s ?

T
we g
while
at w
est ;
ers,
n in l
my l

God
he

The fifth and sixth Sundays after the Epiphany.

the whole city came out to meet Jesus : and when they saw him, they besought him, that he would depart out of their coasts.

The fifth Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee to keep thy Church and household continually in thy true Religion, that they who do lean onely upon the hope of thy heavenly grace, may evermore be defended by thy mighty power through Jesus Christ our Lord. *Amen.*

The Epistle. Col. 3. 12.

Out on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have quarrel against any ; even as Christ forgave you, so to do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body ; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

The Gospel. S. Matth. 13. 24.

The kingdom of heaven is likened unto a man, which sowed good seed in his field. But while he slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field ? from whence then hath it tares ? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up ? But he said, Nay ; while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest ; and in the time of harvest I will say to the harvesters, Gather ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn.

The sixth Sunday after the Epiphany.

The Collect.

God, whose blessed Son was manifested, that he might destroy the works of the devil, and

The sixth Sunday after Epiphany.

make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that having this hope, we may purifie our selves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom where with thee, O Father, and thee, O holy Ghost, he liveth and reigneth ever one God world without end. *Amen.*

The Epistle. 1 S. John 3. 1.

BEhold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, many are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself even as he is pure. Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law. And we know that he was manifested to take away our sin, and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth, hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness, is righteous, even as he is righteous. He that committeth sin, is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

The Gospel. S. Mar. 24. 23.

Then if any man shall say unto you, Lo he is Christ, or there: believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert, go not forth: behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west: so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall

s of eter
that havi
s, even as
r again w
e made li
us kingdo
holy Gho
world witho

The Marriage in Cana Iohn 2. 14



Father ha
ld be call
knoweth
loved, m
not yet
hat when
for we ill
that hath
as he is pu
feth also
aw. And
way our sin
deth in his
not seen his
let no m
s, is right
committe
eth from
a of God
works of

you, Lo he
ot. For the
ophets, a
asomuch th
ive the ve
. Wherefo
is in the c
secret cha
ning come
the west:
man be. F
all the eag
after the t
be darkne
and the ita
s of the he
all appear
then shall

And there were set six water pots of
Stone, etc. v. 6. Iesus saith unto them
Fill the pots with water. And they
filled them up to the brimme. v. 7.
And he saith unto them Draw out
now etc. v. 8.

Christ healing the blind and lame



Mat. 15. 30. And great multitudes
came unto him, having with them
those that were lame blind dumb,
and many others, and cast them
down at Jesus feet.

The fourth Sunday after Epiphany.

loved, avenge not your selves, but rather give place unto wrath ; for it is written, Vengeance is mine ; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him ; if he thirst, give him drink : for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Gospell. S. Matth. 8. 1.

When he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand and touched him, saying, I will, be thou clean. And immediately his leprosie was cleansed. And Jesus saith unto him, see thou tell no man, but go thy way, shew thy self to the priest, and offer the gift that Moses commanded for a testimony unto them. And when Jesus was entred into Capernaum, there came unto him a centurion beseeching him, and saying, Lord, my servant lieth at home sick of the palsie, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof ; but speak the word onely, and my servant shall be healed. For I am a man under authority, having souldiers under me : and I say unto this man, Go, and he goeth ; and to another, Come, and he cometh ; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no nor in Israel. And I say unto you, that many shall come from the east, and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness : there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

The fourth Sunday after the Epiphany.

The Collect.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright ; Grant to us such strength and protection, that we may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. Amen.

The Epistle. Rom. 13. 1.

Let every soul be subject unto the higher power: for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, thou shalt be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must be subject, not onely for wrath, but also for conscience sake. For, for this cause pay you tribute also: for they are Gods ministers, attending continually upon this very thing. Render therefore to all their due: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gospel. S. Marth. 8. 23.

And when he was entred into a ship, his disciples followed him. And behold, There arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him and awoke him, saying, Lord, give us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him? And when he was come to the other side into the countrey of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus thou Son of God? art thou come hither to torment us before the time? And there was a goodly herd of many swine feeding. And the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was fallen to the possessed of the devils. And behol

Septuagesima.

power tribes of the earth mourn, and they shall see
the Son of man coming in the clouds of heaven
with power and great glory. And he shall send his
angels with a great sound of a trumpet, and they
shall gather together his elect from the four winds,
from one end of heaven to the other.

*The Sunday called Septuagesima, or the third
Sunday before Lent.*

The Collect.

O Lord, we beseech thee favourably to hear the
prayers of thy people, that we, who are just-
ly punished for our offences, may be mercifully
delivered by thy goodness, for the glory of thy
name, through Jesus Christ our Saviour, who li-
veth and reigneth with thee and the holy Ghost,
our one God, world without end. Amen.

The Epistle. 1 Cor. 9. 24.

Now ye not that they which run in a race, run
all, but one receiveth the prize? So run that
ye may obtain. And every man that striveth for
the mastery, is temperate in all things: Now they
do it to obtain a corruptible crown, but we an in-
corruptible. I therefore so run, not as uncertain-
ly; so fight I, not as one that beateth the air:
And I keep under my body, and bring it into sub-
jection, lest that by any means when I have preach-
ed to others, I myself should be a cast-away.

The Gospel. St. Matth. 20. 1.

The kingdom of heaven is like unto a man that
is an householder, which went out early in the
morning to hire labourers into his vineyard. And
when he had agreed with the labourers for a penny
a day, he sent them into his vineyard. And he
went out about the third hour, and saw others stand-
ing idle in the market-place, and said unto them,
Ye also go into the vineyard, and whatsoever is
right I will give you. And they went their way.
Again he went out about the sixth and ninth hour,
and did likewise. And about the eleventh hour he
went out and found others standing idle, and said
unto them, Why stand ye here all the day idle?
They say unto him, Because no man hath hired us.
He saith unto them, Go ye also into the vineyard,
and whatsoever is right, that shall ye receive. So
when even was come, the Lord of the vineyard
said unto his steward, Call the labourers, and give
them their hire, beginning from the last unto the
first. And when they came that were hired about
the eleventh hour, they received every man a
penny.

Sexagesima.

peny. But when the first came, they supposed that they should have received more; and they likewise received every man a peny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst thou not agree with me for a peny? Take that thine is, and go thy way. I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

The Sunday called Sexagesima, or the second Sunday before Lent.

The Collect.

O Lord God, who seekest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity, through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Cor. 11. 19.

Ye suffer fools gladly, seeing ye your selves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take advantage of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproch, as though we had been weak: howbeit, whereinsoever we are bold, (I speak foolishly) I am bold also. Am I then Hebrews? so am I: are they Israelites? so am I: are they the seed of Abraham? so am I: are they ministers of Christ? (I speak as a fool) I am more in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods. Once was I stoned. Thrice I suffered shipwrack. A night and a day I have been in the deep: in journeying often; in perils of waters; in perils of robbers; in perils by mine own countrey-men; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst; in fasting often; in cold and nakedness; besides those things that are without, that which cometh upon me daily, the care of all the Churches. Who is weak, and I am not weak? who is offended, and I burn not

Quinquagesima.

If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The Gospel. 5. Luke 8. 4.

When much people were gathered together, and were come to him out of every city, he spake by a parable, A sower went out to sow his seed: and as he sowed, some fell by the way-side, and it was troden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this; The seed is the word of God. Those by the way-side, are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock, are they, which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest & good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called Quinquagesima, or the next Sunday before Lent.

The Collect.

O Lord, who hast taught us, that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christs sake. *Amen.*

The Epistle. 1 Cor. 13. 1.

Though I speak with the tongues of men and of angels, and have not charity, I am become a sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand

stand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesie in part. But when that which is perfect is come, then that which is in part, shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part, but then shall I know even as also I am known. And now abideth faith, hope, charity, these three, but the greatest of these is charity.

The Gospel. S. Luke 18. 31.

THEN Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on. And they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passed by. And he cried, saying, Jesus thou son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me. And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I might receive

Ashwednesday.

though he receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

The first day of Lent, commonly called Ashwednesday.

The Collect.

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we woefully lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

This Collect is to be read every day in Lent, after the Collect appointed for the day.

For the Epistle. Joel 2. 12.

Turn ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctifie a fast, call a solemn assembly, gather the people, sanctifie the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

The Gospel. S. Matth. 6. 16.

When ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves trea-

sure

The first Sunday in Lent.

asures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

The first Sunday in Lent.

The Collect.

O Lord, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that our flesh being subdued to the spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the holy Ghost, one God, world without end. Amen.

The Epistle. 2 Cor. 6. 1.

WE then as workers together with him, beseech you also, that ye receive not the grace of God in vain: (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time, behold, now is the day of salvation) Giving no offence in any thing, that the ministry be not blamed, but in all things approving our selves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

The Gospel. S. Matth. 4. 1.

Then was Jesus led up of the spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the son of God, command that these stones he made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the

The fasting and temptation of Christ 18



Mar. 1. 12. And immediately the spirit
driveth him into the wilderness.
v 13. And he was there in the wilder-
nesse forty dayes tempted of Satan.
and was with the wilde beasts, and the
Angells ministred unto him.

the Son of
He shall gi
in their h
time thou
unto him
the Lord
unto an ex
all the kin
and saith
thee, If t
saith Jeshu
it is writt
and him o
verh him,
him.

A Lm
of
outward
that we
may hap
which
Christ o

WE
us how
would a
comman
this is
that ye
one of
sanctific
piscence
that no
any man
all such
For G
unto ho
not ma
holy Sp

JESUS
of
man c
him,
of Da

The second Sunday in Lent.

the Son of God, cast thy self down ; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them ; and saith unto him, All these things will I give thee, If thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan ; for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.

The second Sunday in Lent.

The Collect.

Almighty God, who see'st that we have no power of our selves to help our selves ; Keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Thes. 4. 1.

WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how you ought to walk, and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication ; that every one of you should know how to possess his vessel in sanctification and honour ; not in the lust of concupiscence, even as the Gentiles which know not God ; that no man go beyond, and defraud his brother in any matter, because that the Lord is the avenger of all such, as we also have forewarned you, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

The Gospel. S. Mat. 15. 21.

Jesus went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David, my daughter is grievously vexed with a devil.

The third Sunday in Lent.

devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord help me. But he answered and said, It is not meet to take the childrens bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their masters table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The third Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy majesty, to be our defence against all our enemies, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 5. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them; For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; (For the fruit of the Spirit is in all goodness, and righteousness, and truth) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them: For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved, are made manifest by the light: for whatsoever doth make manifest, is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

The fourth Sunday in Lent.

The Gospel. S. Luke 11. 14.

And Jesus was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And other tempting him, sought of him a sign from heaven. But he knowing their thoughts, said unto them, Every kingdom divided against it self, is brought to desolation; and a house divided against a house, falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger then he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me, is against me: and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked then himself, and they enter in, and dwell there; and the last state of that man is worse then the first. And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather blessed are they that hear the word of God and keep it.

The fourth Sunday in Lent.

The Collect.

GRant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. *Amen.*

The Epistle. Gal. 4. 21.

TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the

The fourth Sunday in Lent.

the other by a free-woman. But he who was of the bond-woman, was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendreth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free; which is the mother of us all. For it is written, Rejoyce thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born after the flesh, persecuted him that was born after the the spirit; even so it is now. Nevertheless, what saith the scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

The Gospel. S. John 6. 1.

JESUS went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above
unto

unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

The fifth Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord. Amen.

The Epistle. Heb. 9. 11.

Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves; but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

The Gospel. S. John 8. 46.

Jesus said, Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God, heareth Gods words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory; there is one that seeketh and judgeth. Verily, verily I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thy self? Jesus answered, If I honour my self, my honour is nothing;

thing; it is my Father that honoureth me, of whom ye say, that he is your God; yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham joyced to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily I say unto you, Before Abraham was, I am. Then took they stones to cast at him: but Jesus hid himself, and went out of the temple.

The Sunday next before Easter.

The Collect.

Almighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the Cross, that mankind should follow the example of his great humility; Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. *Amen.*

The Epistle. Phil. 2. 5.

Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also has highly exalted him, and given him a name, which is above every name; that at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Gospel. S. Matth. 27. 1.

When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that

ve betrayed
that is that to
own the piece
and went
priests took th
ful for to p
the price of
ought with th
Wherefore
unto this
spoken by
took the thirty
as valued, wh
alue, and gav
ord appointe
governour; an
art thou the k
im, Thou sa
the chief prie
then saith Pi
many things
answered him
governour ma
governour w
risoner, whon
notable prison
they were gat
Whom will y
Jesus, wh
envy they
own on the
im, saying,
men: for I
ream becau
iders persw
alk Barabbas
answered an
wain will y
Barabbas. P
then with
hy unto hi
governour saic
they cried o
fied. When
thing, but
water, and
ying, I ar
lon: see y
and said,
Then relea
han

The Sunday next before Easter.

And he betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potters field to bury strangers. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potters field, as the Lord appointed me.) And Jesus stood before the governour; and the governour asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governour marvelled greatly. Now at that feast the governour was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders perswaded the multitude that they should kill Barabbas, and destroy Jesus. The governour answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governour said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when

Sunday before Easter.

he had scourged Jesus, he delivered him to be crucified. Then the souldiers of the governour took Jesus into the common hall, and gathered unto him the whole band of souldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a scull, they gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there, and set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS.** Then were there two thieves crucified with him, one on the right hand and another on the left. And they that passed by, reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself, if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land, unto the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us

see whether
when he
up the
was rent
the earth
graves w
which
after his
and appe
and they
saw the
they fear
of God.

Who
dye
glorious
of his str
mighty to
apparel, a
in the w
alone, an
me: for
trample
sprinkled
raiment.
heart, and
looked
dred
ore mine
y fury
he people
my fun
to the ear
of the Lor
og to all
he great
which he
mercies, a
ing kind
people, ch
aviour.
and the a
ve, and
re them
at they r
re he was
ainst th
se, Mo

Munday before Easter.

see whether Elias will come to save him. Jesus when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Munday before Easter.

For the Epistle. Isa. 63. 1.

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have troden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk with my fury, and I will bring down their strength to the earth. I will mention the loving kindnes of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and his great goodness towards the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving kindnes. For he said, Surely they are my people, children that will not lie: so he was their saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love, and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit, therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people.

Munday before Easter.

that brought them up out of the sea with the shepherd of his flock? Where is he that put his holy Spirit within him? that led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting Name? that led them through the deep as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thy self a glorious Name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: Where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? Are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer, thy Name is from everlasting. O Lord, why hast thou made us to err from thy ways? and hardened our heart from thy fear? Return, for thy servants sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine; thou never barest rule over them; they were not called by thy Name.

The Gospel. St. Mark 14. 1.

After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uprore of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabaster-box of ointment of spikenard, very precious, and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more then three hundred pence, and been given to the poor: and they murmured against her. And Jesus said, Let her alone, why trouble you her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will, ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Whosoever this Gospel shall be preached through the whole world, this also that she hath done,

Munday before Easter.

be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? and he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And whersoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? and he will shew you a large upper room furnished and prepared, there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me, shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the New Testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me

Munday before Easter.

thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane : and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him, Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death ; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were possible the hour might pass from him. And he said, Abba, Father ; all things are possible unto thee ; take away this cup from me : nevertheles, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou ? couldest not thou watch one hour ? Watch ye and pray, lest ye enter into temptation : the spirit truly is ready, but the flesh is weak. And again he went away and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest : it is enough, the hour is come ; Behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go ; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he ; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master, and kissed him. And they laid their hands on him, & took him. And one of them that stood by, drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered, and said unto them, Are ye come out as against a thief, with swords and with staves to take me ? I was daily with you in the temple, teaching, and ye took me not : but the scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body ; and the young men laid hold on him. And he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest, and with him were assembled

all the chief
and Peter
palace of t
vants, and
chief prie
ness again
none. For
but their w
arose certa
saying, W
temple tha
days I wil
But neither
And the hi
ed Jesus,
is it which
his peace,
priest aske
Christ, the
am ; and y
right hand
heaven.

faith, Who
have heard
they all
And some
face, and
phesie; and
palms of t
in the pala
the high p
himself, il
also wast v
saying, I
thou saye
the cock c
gan to say
them. And
they that
art one o
speech ag
to swear,
speak. And
ter called
Before th
thrice.

THe L
not

all the chief priests, and the elders, and the scribes, and Peter followed him: afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. And the chief priests, and all the council sought for witness against Jesus to put him to death, and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesie; and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind y word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Tuesday before Easter.

For the Epistle. Isa. 50. 5.

THe Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I

Tuesday before Easter.

gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me, who will contend with me? Let us stand together; who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass your selves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

The Gospel. St. Mark 15. 1.

AND straightway in the morning, the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the king of the Jews? And he answering, said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the king of the Jews? For he knew that the chief priests had delivered him for envy: but the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the king of the Jews? And they cried out again, Crucifie him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucifie him. And so Pilate willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged

him, to be
into the
gether th
purple,
about h
of the J
reed, an
knees, w
ed him,
his own
him. A
passed by
Alexand
bring hi
interpre
him to c
ceived
they pa
what ev
hour, a
tion of
K I N
they cr
and the
filled,
transgre
wagging
stroyest
thy sel
also th
selves,
cannot
now fr
And th
And w
ness ov
at the
ing, E
interpr
saken
they h
one ran
it on
alone
him d
gave u
rent in
the ce
he so
this m

him,

Tuesday before Easter.

him, to be crucified. And the souldiers led him away into the Hall called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, And began to salute him, Hail king of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucifie him. And they compel one Simon a Cyrenian, who passed by, coming out of the countrey, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, the place of a scull. And they gave him to drink wine mingled with myrrhe; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucifie two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, And he was numbred with the transgressours. And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thy self, and come down from the cross. Likewise also the chief priests mocking, said among themselves, with the scribes, He saved others, himself he cannot save. Let Christ the king of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him. And when the sixth hour was come, there was darkness over the whole land, until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran, and filled a sponge full of vineger, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

WHere a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon, neither the first testament was dedicated without blood: For when Moses had spoken every precept to all the people, according to the law, he took the blood of calves, and of goats, with water and scarlet wooll, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament, which God hath enjoined unto you. Moreover, he sprinkled likewise with blood, both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven it self, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others: for then must he often have suffered since the foundation of the world; but now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation.

The Gospel. St. Luke 22. 1.

NOW the feast of unleavened bread drew nigh, which is called the passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests, and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them, in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the

city, the
of water
treth in.
house, T
quest-ch
my disci
room full
and found
ready the
he sat do
And he s
to eat th
say unto
It be full
the cup,
divide it
will not c
dom of C
gave tha
ing, Thi
do in re
after sup
in my bl
the hand
the table
determin
betrayed
selves, w
And the
them sho
unto the
ship ov
upon the
be so;
be as th
doth ser
at meat,
meat?
are they
prations
Father
and drin
thrones,
Lord sai
to have
have p
when th
And he
thee bo
tell thee

-city.

city, there shall a man meet you bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good-man of the house, The master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished; there make ready. And they went and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve Apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among your selves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me, is with me on the table. And truly the Son of man goeth as it was determined; but woe unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them, are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, be-

Wednesday before Easter.

fore that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written, must yet be accomplished in me, And he was reckoned among the transgressours: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stones cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they who were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered, and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests and captains of the temple, and the elders who were come to him, Be ye come out as against a thief, with swords and staves? When I was with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priests house, and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid perceived him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And

well
with
ng
em
and
let
unto
com
the
re
two
And
the
him
nem
e wa
nee
ou
elefs
pea
enim
eaz
ps
en
ple
un
ente
hol
ofth
co
s, be
the
the
vord
rid
, an
s ea
chi
elde
gan
da
han
pow
n, an
Pe
etia
n ma
Koc
h his
An

us

[Faint, mostly illegible text, possibly a list or table of contents, spanning the main body of the page. The text is too faded to transcribe accurately.]

Christ prayeth in the Garden.

20



Luk. 22. 43, And there appered an
angel unto him: v. 45. And when he
rose from prayer and was come to
his disciples, he found them sleeping.
v. 47. And while he yet spake' behould
a multitude.

And he de
And after
Thou art
not. And a
confident
also was w
said, Man
mediately
the Lord
ter remen
said unto
ny me thr
ly. And
smote him
they stru
Prophecie
other thin
And as so
and the ch
and led h
the Christ
you; you
you will r
shall the
power of
Son of G
am. And
neis? for w

IN this
that you
the worse
the chure
you, and
heresies a
may be m
together
the Lords
before oth
and anoth
to eat and
God, and
say to yo
not. For
also I de
same nig
and whe
Take, ea

Thursday before Easter.

20 And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man I know not what thou sayest. And immediately while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly. And the men that held Jesus, mocked him, and smote him. And when they had blind-folded him, they struck him on the face, and asked him, saying, Prophesie, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, you will not believe. And if I also ask you, you will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witnesses? for we our selves have heard of his own mouth.

Thursday before Easter.

The Epistle. 1 Cor. II. 17.

IN this that I declare unto you, I praise you not, that you come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they who are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lords supper: For in eating every one takes before other his own supper: and one is hungry and another is drunken. What, have ye not house to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you.

this do in remembrance of me. After the same manner also he took the cup when he had supped, saying, This cup is the new testament in my blood: this do ye as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come. Wherefore, whosoever shall eat this bread, and drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. For this cause many are weak and sickly among you, and many sleep. For if we would judge our selves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

The Gospel. S. Luke 23. 1.

THe whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, that he himself is Christ a king. And Pilate asked him, saying, Art thou the king of the Jews? And he answered him and said, Thou sayest it. Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herods jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were

made friends together; for before they were at
amity between themselves. And Pilate when he
had called together the chief priests, and the ru-
lers, and the people, said unto them, Ye have
brought this man unto me as one that perverteth
the people, and behold, I having examined him
before you, have found no fault in this man touch-
ing those things whereof ye accuse him: No, nor
yet Herod: for I sent you to him, and lo, nothing
worthy of death is done unto him. I will therefore
chastise him, and release him. For of necessity he
must release one unto them at the feast. And they
cried out all at once, saying, Away with this man,
and release unto us Barabbas: (Who for a certain
sedition made in the city, and for murder, was cast
into prison) Pilate therefore willing to release
Jesus, spake again to them. But they cried, say-
ing, Crucifie him, crucifie him. And he said unto
them the third time, Why, what evil hath he
done? I have found no cause of death in him: I
will therefore chastise him, and let him go. And
they were instant with loud voices, requiring that
he might be crucified: and the voices of them, and
of the chief priests prevailed. And Pilate gave
sentence, that it should be as they required. And
he released unto them, him that for sedition and
murder was cast into prison, whom they had de-
sired; but he delivered Jesus to their will. And as
they led him away, they laid hold upon one Si-
mon a Cyrenean, coming out of the countrey, and
on him they laid the cross, that he might bear it af-
ter Jesus. And there followed him a great compa-
ny of people, and of women, who also bewailed
and lamented him. But Jesus turning unto them,
said, Daughters of Jerusalem, weep not for me,
but weep for your selves, and for your children.
For behold, the days are coming, in which they
shall say, Blessed are the barren, and the wombs
that never bare, and the paps which never gave
suck. Then shall they begin to say to the moun-
tains, Fall on us; and to the hills, Cover us. For
if they do these things in a green tree, what shall
be done in the dry? And there were also two
other malefactors led with him to be put to death.
And when they were come to the place which is
called Calvary, there they crucified him; and the
malefactors, one on the right hand, and the other
on the left. Then said Jesus, Father, forgive them,
for they know not what they do. And they
parted his raiment, and cast lots. And the peo-
ple

Good Friday.

ple stood beholding ; and the rulers also
them, derided him, saying, He saved others,
him save himself, if he be Christ the chosen
God. And the souldiers also mocked him, com-
to him, and offering him vineger, and saying
If thou be the king of the Jews, save thy self.
And a superscription also was written over him
in letters of Greek, and Latine, and Hebre-
THIS IS THE KING OF THE JEWS
And one of the malefactours which were hange-
railed on him, saying, If thou be Christ, save
thelf and us. But the other answering, rebuked
him, saying, Dost not thou fear God, seeing thou
in the same condemnation? And we indeed justly
for we receive the due reward of our deeds, but
this man hath done nothing amiss. And he said
unto Jesus, Lord, remember me when thou come-
into thy kingdom. And Jesus said unto him, Verily
I say unto thee, To day shalt thou be with me
in Paradise. And it was about the sixth hour.
And there was a darkness over all the earth, unto
the ninth hour. And the sun was darkned, and the
vail of the temple was rent in the midst. And when
Jesus had cried with a loud voice, he said, Father
into thy hands I commend my spirit : and having
said thus, he gave up the ghost. Now when the cen-
tution saw what was done, he glorified God, saying,
Certainly this was a righteous man. And all the
people that came together to that sight, beholding
the things that were done, smote their breasts
and returned. And all his acquaintance, and the
women that followed him from Galilee, stood
off, beholding these things.

Good Friday.

The Collects.

A Almighty God, we beseech thee graciously
behold this thy family, for which our Lord
Jesus Christ was contented to be betrayed, and
given up into the hands of wicked men, and to suffer
death upon the cross, who now liveth and reigneth
with thee and the holy Ghost, ever one God, world
without end. *Amen.*

A Almighty and everlasting God, by whose Spirit
the whole body of the Church is governed and
sanctified ; Receive our supplications and prayers
which we offer before thee for all estates of men
thy holy Church, that every member of the same
his vocation and ministry, may truly and godly
serve.

o wa
ers,
scn
comm
layin
y se
er h
ebres
EW
ange
vet
ebulo
you a
ustly
s, b
ne fa
come
, V
e wi
hou
un
nd t
i wh
er he
iving
e ce
aying
all t
ehol
realt
nd th
d an

fly
Lo
nd g
tuff
gner
wor
Spin
d an
aye
nen
me
god
sen

about the house and the





Luk. 22. 47. And while he yet speak
behold a multitude. and he that was
called Judas one of et. drew neer
unto Iesus and kiſſed him
v 50 And Peter ſmote the ſervant of
the high preiſt.

erve thee,
Chriſt. Am
Merci
hatelt
the de
be convert
Turks, in
all ignoran
thy word
to thy floo
remnant o
fold unde
who livet
ſpirit, one

THe l
com
can never
year by y
unto per
to be off
purged,
ſins. But
again ma
that the
away ſin
wor ld, l
elt not,
burnt-o
no plea
lume o
will, O
offering
thou wo
in, whi
Lo, I co
tway th
ſhe whi
ering o
And ev
offering
never t
offered
on the
peſting
For by
them t
also is
ſaid be
with th

Good Friday.

21

serve thee, through our Lord and Saviour Jesus Christ. Amen.

O Merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldst the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the holy Spirit, one God, world without end. Amen.

The Epistle. Heb. 10. 1.

THe law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceased to be offered; because that the worshippers once purged, should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins: Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the law: Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering, and offering oftentimes the same sacrifices which can never take away sins. But this man after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified: Whereof the holy Ghost also is a witness to us: For after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will

put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh: And having an high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering: (for he is faithful that promised) And let us consider one another to provoke unto love and to good works; not forsaking the assembling of our selves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching.

The Gospel. S. John 19. 1.

Pilate therefore took Jesus, and scourged him. And the souldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail king of the Jews: And they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man. When the chief priests therefore and officers saw him, they cried out, saying, Crucifie him, crucifie him. Pilate saith unto them, Take ye him, and crucifie him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucifie thee, and have power to release thee? Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsars friend: Whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard

saying, he
the judgmen
ement, but
the prepara
hour: an
king. Bu
with him
m, Shall I
wered, We
ed he him
they took
ring his cr
place of a
gotha: w
er with him,
dft. And P
ofs. And the
ARE TH
This title ther
here Jesus v
was written
then said the
rite not, T
am the king
ve written,
then they had
and made fo
also his cr
oven from t
are among t
ts for it, v
ight be ful
iment amo
st lots. Th
ow there it
d his moth
d Mary M
s mother,
oved, he sai
y son. Th
mother. An
unto his own
all things w
are might b
as set a ve
punge with
out it to his
ceived the v
owed his h
therefore be

Good Friday.

saying, he brought Jesus forth, and sat down
in the judgment-seat, in a place that is called the
tribunal, but in the Hebrew, Gabbatha. And it
was the preparation of the passover, and about the
sixth hour: and he saith unto the Jews, Behold
your king. But they cried out, Away with him,
away with him, crucifie him. Pilate saith unto
them, Shall I crucifie your king? The chief priests
answered, We have no king but Cesar. Then deli-
vered he him therefore unto them to be crucified:
and they took Jesus and led him away. And he
bearing his cross, went forth into a place called
Golgotha: where they crucified him, and two o-
thers with him, on either side one, and Jesus in the
middle. And Pilate wrote a title, and put it on the
cross. And the writing was **JESUS OF NA-**
ZARETH THE KING OF THE JEWS.
This title then read many of the Jews: for the place
where Jesus was crucified was nigh to the city: and
the title was written in Hebrew, and Greek, and Latine.
Then said the chief priest of the Jews to Pilate,
Write not, The king of the Jews; but that he said,
I am the king of the Jews. Pilate answered, What I
have written, I have written. Then the souldiers,
when they had crucified Jesus, took his garments,
and made four parts, to every souldier a part)
and also his coat: now the coat was without seam,
woven from the top throughout. They said there-
fore among themselves, Let us not rend it, but cast
lots for it, whose it shall be: that the scripture
might be fulfilled, which saith, They parted my
vestiment among them, and for my vesture they did
cast lots. These things therefore the souldiers did.
Now there stood by the cross of Jesus, his mother
and his mothers sister, Mary the wife of Cleophas,
and Mary Magdalene. When Jesus therefore saw
his mother, and the disciple standing by, whom he
loved, he saith unto his mother, Woman; behold
thy son. Then saith he to the disciple, Behold thy
mother. And from that hour that disciple took her
unto his own home. After this, Jesus knowing that
all things were now accomplished, that the Scrip-
ture might be fulfilled, saith, I thirst. Now there
was set a vessel full of vinegar: and they filled a
sponge with vinegar, and put it upon hyssop, and
put it to his mouth. When Jesus therefore had re-
ceived the vinegar, he said, It is finished: and he
gave up the Ghost. The Jews
therefore because it was the preparation, that the
bodies

Easter Even.

bodies should not remain upon the cross on sabbath-day, (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and that they might be taken away. Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the souldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture saith, They shall look on him whom they pierced.

Easter Even.

The Collect.

GRant, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ; so by continual mortifying our corruptions (affections, we may be buried with him, and through the grave and gate of death, we may come to our joyful resurrection, for his merits, who died and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 3. 17.

IT is better, if the will of God be so, that ye suffer for well-doing, then for evil-doing. For Christ so hath once suffered for sins, the just for the unjust (that he might bring us to God) being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; which sometime were disobedient, when the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, even eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God, angels and authorities, and powers being made subject to him.

The Gospel. S. Mat. 27. 57.

When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus disciple. He went to Pilate, and

Easter Day.

the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. But there was Mary Magdalene, and the other Mary sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will be again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse then the first. Pilate said unto them, Ye have a watch, go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

Easter Day.

At Morning Prayer, instead of the Psalm, O Come let us, &c. these Anthems shall be sung or said.

Christ our passover is sacrificed for us: therefore let us keep the feast. Not with the old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. 1 Cor. 5. 7.

Christ being raised from the dead, dieth no more: death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth he liveth unto God. Likewise reckon ye also your selves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord. Rom. 6. 9.

Christ is risen from the dead: and become the first-fruits of them that slept. For since by man came death: by man came also the resurrection of the dead. For as in Adam all die: even so in Christ shall all be made alive. 1 Cor. 15. 20.

Glory be to the Father, and to the Son: and to the holy Ghost;

Answer.

As it was in the beginning, is now, and ever shall be: world without end, Amen.

Easter Day.

The Collect.

Almighty God, who through thine onely begotten Son Jesus Christ, hast overcome death, opened unto us the gate of everlasting life; humbly beseech thee, that as by thy special preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the holy Ghost, ever one God, world without end. Amen.

The Epistle. Col. 3. 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory. Mortifie therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry: For which things sake the wrath of God cometh on the children of disobedience. In the which ye also walked sometime when ye lived in them.

The Gospel. S. John 20. 1.

THe first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together, and the other disciple did out-run Peter, and came first to the sepulchre, and he stooping down, and looking in, saw the linen clothes lying, yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by it self. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Christ



Mar. 2
it began
of the
and
of his

Mary



Mat. 28. 1. In the end of the sabbath, as it began to dawn towards the first day of the weeke, came mary Magdalene, and the other: v.g. And for fear of him the keepers did shake.

Christ a



Luk. 2
they c
ned J
their
not
saying



Luk. 24. 15. And it came to pass that while they communed together, and reasoned Jesus, himself drew neer. *uid.* But their eyes were held that they should not see 29. But they constrained him saying Abide with us.



Almighty
Ten Son
ened unto
mbly beset
venting u
fres, so b
me to good
ho liveth
holt, ever

After ope
perceiv
at in ever
hrightcou
which God
y peace b
ord (I sa
throughout
the baptis
anted Jesu
with power
all that
is with him
ich he d
rusalem,
m God ra
penly; no
osen befo
ink with
e comman
testifie th
the Ju
e prophe
ever belie

Behold,
to a v
rusalem
alked tog
ened. An
uned tog
ear, and w
that th
them, W
at ye hav
nd the on
ering, sa
Jeru sale

Munday in Easter week.

The Collect.

Almighty God, who through thy onely begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the holy Ghost, ever one God, world without end. *Amen.*

For the Epistle. Acts 10. 34.

Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all.) That word (I say) you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: How God anointed Jesus of Nazareth with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem, whom they slew, and hanged on a tree: whom God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name, whoever believeth in him, shall receive remission of sins.

The Gospel. S. Luke 24. 13.

Behold, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou onely a stranger to Jerusalem, and hast not known the things which

Tuesday in Easter week.

are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: And how the chief priests, and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he, who should have redeemed Israel: and behold all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, who were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them who were with us, went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures, the things concerning himself. And they drew nigh unto the village, whither they went; and he made as though he would have gone further. But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

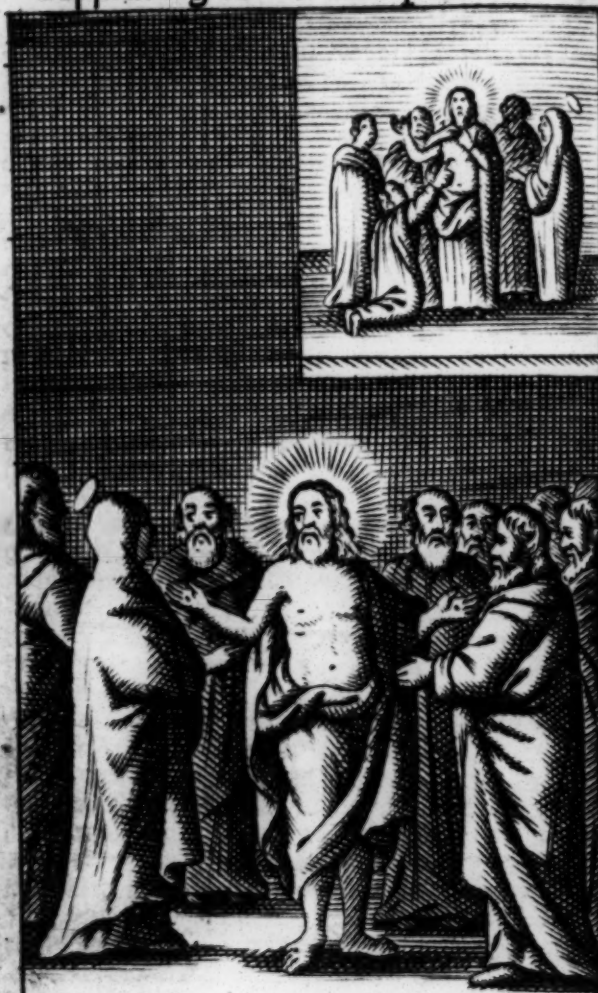
Tuesday in Easter week.

The Collect.

Almighty God, who through thy onely begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventest us, thou dost put into our minds good desires, by thy continual help we may bring the same

he said
d unt
s a pro
and all
our ru
th, and
ad been
things
of our
y at the
dy, they
n of an
ertain o
re, and
out him
ols, and
s have
d the
ginnin
ed unt
cernin
ge, wh
e woul
aying
and the
y win
at will
ke, and
d, and
r fight
r hear
he wa
? Ar
Jeru
r, and
Lord
. An
ay, and
read.

egott
d ope
hum
vent
ires,
same



John. 20. And when the doores were shut where the disciples were assembled for feare of the Jewes, came Iesus and stood in the midst v. 19. v. 20. Hee shewed unto them his hands and his side etc.

did effect,
th and re
e God, v

En and
ham,
you is th
at dwell
ey knew h
ects which
filled the
and no ca
late that h
filled all t
own from
re. But C
was seen
with him fr
tinesses up
ou glad tr
ade unto
to us the
esus again
Iaim, Tho
ee. And a
e dead, no
d on this
David.
Iaim, Tho
rruption.
eneration
d was laic
on. But
rruption:
d brethren
to you th
at believe
e could no
ware ther
oken of i
d wonder
ays, a wo
ough a ma
Iesus himse
unto the
rified, an
en a spisi
roubled, an
hold my

26
Easter Tuesday.

And effect, through Jesus Christ our Lord, who li-
th and reigneth with thee and the holy Ghost, ever
e God, world without end. Amen.

For the Epistle. Acts 13. 26.

Men and brethren, children of the stock of Abra-
ham, and whosoever among you feareth God,
you is the word of this salvation sent. For they
at dwell at Jerusalem, and their rulers, because
they knew him not, nor yet the voices of the pro-
phets which are read every sabbath-day, they have
condemned them in condemning him. And though they
found no cause of death in him, yet desired they
that he should be slain. And when they had
fulfilled all that was written of him, they took him
down from the tree, and laid him in a sepul-
chre. But God raised him from the dead: And
he was seen many days of them which came up
with him from Galilee to Jerusalem, who are his
witnesses unto the people. And we declare unto
you glad tidings, how that the promise which was
made unto the fathers, God hath fulfilled the same
unto us their children, in that he hath raised up
Jesus again, as it is also written in the second
Psalm, Thou art my Son, this day have I begotten
thee. And as concerning that he raised him up from
the dead, now no more to return to corruption, he
saith on this wise, I will give you the sure mercies
of David. Wherefore he saith also in another
Psalm, Thou shalt not suffer thine holy one to see
corruption. For David after he had served his own
generation by the will of God, fell on sleep,
and was laid unto his fathers, and saw corrup-
tion. But he whom God raised again, saw no
corruption: Be it known unto you therefore, men
and brethren, that through this man is preached
unto you the forgiveness of sins: And by him all
that believe are justified from all things, from which
they could not be justified by the law of Moses.
Beware therefore, lest that come upon you, which is
spoken of in the prophets; Behold, ye despisers,
and wonder, and perish: for I work a work in your
days, a work which you shall in no wise believe,
though a man declare it unto you.

The Gospel. S. Luke 24. 36.

Jesus himself stood in the midst of them, and saith
unto them, Peace be unto you. But they were
terrified, and affrighted, and supposed that they had
seen a spirit. And he said unto them, Why are ye
troubled, and why do thoughts arise in your hearts?
Behold my hands and my feet, that I am the same

The first Sunday after Easter.

handle me, and see ; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of a honey-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day ; and that repentance, and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And they are witnesses of these things.

The first Sunday after Easter.

The Collect.

A Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification ; Grant us so to put away the venom of malice and wickedness, that we may also serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John 5: 4

Whatsoever is born of God, overcometh the world ; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came in water and blood, even Jesus Christ ; not by himself only, but by water and blood : and it is the Spirit that beareth witness, because the Spirit is truth. There are three that bear record in heaven, the Father, the Word, and the holy Ghost : and these three are one. And there are three that bear witness on earth, the spirit, and the water, and the blood : and these three agree in one. If we receive the witness of men, the witness of God is greater : for the witness of God, which he hath testified of his Son. He that believeth on the Son of God, hath life in himself : he that believeth not God, hath made him a liar, because he believeth not the witness of his Son. And this is the

The second Sunday after Easter.

and, that God hath given to us eternal life; and his life is in his Son. He that hath the Son, hath life, and he that hath not the Son, hath not life.

The Gospel. S. John 20. 19.

He same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

The second Sunday after Easter.

The Collect.

Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an example of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour our selves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. Amen.

The Epistle. 1 S. Pet. 2. 19.

This is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

The Gospel. S. John 10. 11.

Jesus said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own

The third Sunday after Easter.

sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

The third Sunday after Easter.

the Collect.

Almighty God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christs religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. Amen.

The Epistle. 1 S. Pet. 2. 11.

Dearely beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorifie God in the day of visitation. Submit yourselves to every ordinance of man for the Lords sake, whether it be unto the king, as supreme; or unto governours, as unto them that are sent by him, for the punishment of our doers, and for the praise of them that do well. So is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as ye love your liberty, but as the servants of God. Honour all men, Love the brotherhood. Fear God. Honour the

The Gospel. S. John 16. 16.

Jesus said to his disciples, A little while and ye shall not see me; and again, a little while and ye shall see me, because I go to the Father. Then said one of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me; and again, a little while and ye shall see me, and, Because I go to the Father? They said therefore unto him, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they

The fourth Sunday after Easter.

leaves to ask him, and said unto them, Do ye
quire among your selves, of that I said, A little
ile and ye shall not see me; and again, a little
ile and ye shall see me? Verily, verily I say unto
u, that ye shall weep and lament, but the world
all rejoyce: and ye shall be sorrowful, but your sor-
w shall be turned into joy. A woman when she is
travail, hath sorrow, because her hour is come:
as soon as she is delivered of the child, she re-
mbreth no more the anguish, for joy that a man is
n into the world. And ye now therefore have sor-
w: but I will see you again, and your heart shall
oyce, and your joy no man taketh from you.

The fourth Sunday after Easter.

The Collect.

O Almighty God, who alone canst order the unruly
wills and affections of sinful men; Grant un-
ruly people, that they may love the thing which
thou commandest, and desire that which thou dost
promise; that so among the sundry and manifold
changes of the world, our hearts may surely there
be fixed, where true joys are to be found, through
Jesus Christ our Lord. *Amen.*

The Epistle. S. Iam. 1. 17.

Very good gift, and every perfect gift is from
above, and cometh down from the Father of
lights, with whom is no variableness, neither shadow
of turning. Of his own will begat he us with the
word of truth, that we should be a kind of first-
fruits of his creatures. Wherefore, my beloved bre-
thers, let every man be swift to hear, slow to speak,
slow to wrath; for the wrath of man worketh not
righteousness of God. Wherefore lay apart all
uncleanness and superfluity of naughtiness, and receive
as firstfruits with meekness the ingrafted word, which is able to
save your souls.

The Gospel. S. John 16. 5.

Jesus said unto his disciples, Now I go my way to
him that sent me, and none of you asketh me,
Whither goest thou? But because I have said these
things unto you, sorrow hath filled your heart. Ne-
vertheless, I tell you the truth, it is expedient for
you that I go away: for if I go not away, the Com-
forter will not come unto you; but if I depart, I will
send him unto you. And when he is come, he will
reprove the world of sin, and of righteousness, and
of judgment: Of sin, because they believe not on me:
of righteousness, because I go to my Father, and ye

The fifth Sunday after Easter.

see me no more : Of judgment ; because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak, and he will shew you things to come. He shall glorifie me : for he shall receive of mine, and shall shew it unto you. All things that the Father hath, are mine : therefore said I, that he shall take of mine, and shall shew it unto you.

The fifth Sunday after Easter.

The Collect.

O Lord, from whom all good things do come. Grant to us thy humble servants, that by thy holy inspiration we may think those things that are good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. *Amen.*

The Epistle. S. Jam. i. 22.

BE ye doers of the word, and not hearers only, lest ye deceive your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein ; he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain. Pure religion, undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel. S. John 16. 23.

Verily, verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name. Ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs : but the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name : and I say not unto you, that I will pray the Father for you ; for the Father himself loveth you, because ye have loved me, and have believed that I came from God. I came forth from the Father, and have come into the world : Again, I leave the world

Ascension day.

go to the Father. His disciples said unto him, now speakest thou plainly, and speakest no prophesy. Now are we sure that thou knowest all things, needest not that any man should ask thee: by which we believe that thou camest forth from God. He answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

The Ascension day.

The Collect.

ORant, we beseech thee, Almighty God, that thou wilt like as we do believe thy onely begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee, and the holy Ghost, one God, world without end. *Amen.*

For the Epistle. Acts i. i.

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the holy Ghost had given commandments unto the apostles whom he had chosen. To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of. For John truly baptized with water, but ye shall be baptized with the holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him.

Sunday after Ascension.

out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said unto them, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

The Gospel. S. Mark 16. 14.

JESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with signs following.

Sunday after Ascension day.

The Collect.

O God the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee leave us not comfortless; but send to us thine holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee, and the holy Ghost, one God, world without end. Amen.

The Epistle. 1 S. Pet. 4. 7.

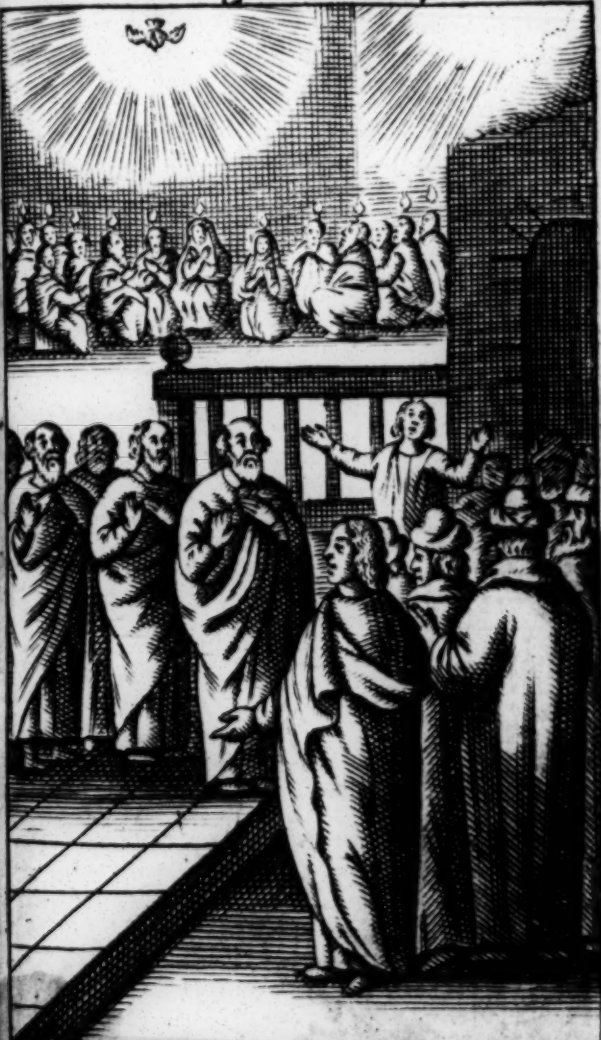
THE end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among your selves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: If any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ.

The c



Act.
Joun
appe
like
v 4.
Holy
writ

The coming of the Holy Ghost 28



Act. 2. 2. And suddenly there came a
 sound from heaven. v. 3. And there
 appeared unto them cloven tongues,
 like fire and it sate upon each of them
 v. 4. And they were all filled with the
 Holy Ghost, and began to speake
 with other tongues.

whom
Amen.
Ib

Writ of t
shall t
because
These
not be
gogues
killeth
these
have no
have I
may r

Go
the lig
Spirit t
evermo
merits
reign
one Go

W
sudden
rushing
where
them c
each of
Ghott,
the Spi
dwellin
every
noised
were c
them sp
amazed
hold, an
low he
we were
and the
Cappado

Whitsunday.

hylia, in Egypt, and in the parts of Libya, about Tyrene, and strangers of Rome, Jews and Proselytes, retes and Arabians, we do hear them speak in our tongues the wonderful works of God.

The Gospel. S. John 14. 15.

[E]sus said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know, that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot) Lord, how is it that thou wilt manifest thy self unto us, and not unto the world? Jesus answered, and said unto him, If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which you hear, is not mine, but the Fathers which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, what soever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoyce, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye may believe. Hereafter I will not talk much with you, for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

God, w
Of thy
them the li
same Spirit
and everm
through the
liveth and
same Spirit

Then Pe
truth
persons; b
and worket
The word v
el, preachin
That word
throughout
after the b
anointed J
and with p
healing all
God was w
things whic
and in Jeru
a tree: H
shewed him
witnesses o
did eat and
dead. An
people, an
dained of
To him gi
his name w
remission o
words the
word. An
were astor
cause that
gift of the
with tongu
Peter, Car
not be ba
as well as
ized i
y him t

Od fo
bego
m, thou

Munday in Whitſun week.

The Collect.

GOD, who as at this time didſt teach the hearts of thy faithful people, by the ſending to them the light of thy holy Spirit; Grant us by the ſame Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Chriſt Jeſu our Saviour, who liveth and reigneth with thee, in the unity of the ſame Spirit, one God, world without end. *Amen.*

For the Epistle. Acts 10. 34.

THEN Peter opened his mouth, and ſaid, Of a truth I perceive that God is no reſpecter of perſons; but in every nation he that feareth him, and worketh righteouſneſs, is accepted with him. The word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt (he is Lord of all) That word, I ſay, you know, which was publiſhed throughout all Judea, and began from Galilee, after the baptiſm which John preached: How God anointed Jeſus of Nazareth with the holy Ghoſt and with power, who went about doing good, and healing all that were oppreſſed of the devil: for God was with him. And we are witneſſes of all things which he did, both in the land of the Jews, and in Jeruſalem; whom they ſlew and hanged on a tree: Him God raiſed up the third day, and ſhewed him openly; not to all the people, but unto witneſſes choſen before of God; even to us, who did eat and drink with him after he roſe from the dead. And he commanded us to preach unto the people, and to teſtifie that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witneſs, that through his name whoſoever believeth in him, ſhall receive remiſſion of ſins. While Peter yet ſpake theſe words the holy Ghoſt fell on all them who heard the word. And they of the circumciſion who believed, were aſtoniſhed, as many as came with Peter, becauſe that on the Gentiles alſo was poured out the gift of the holy Ghoſt. For they heard them ſpeak with tongues, and magnifie God. Then answered Peter, Can any man forbid water, that theſe ſhould not be baptized, who have received the holy Ghoſt as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed he him to tarry certain days.

The Goſpel. S. John 3. 16.

God ſo loved the world, that he gave his onely begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life.

Tuesday in Whitsun week.

For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the onely begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Tuesday in Whitsun week.

The Collect.

GOd, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesu our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts 8. 14.

WHen the Apostles who were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who when they were come down, prayed for them, that they might receive the holy Ghost. (For as yet he was fallen upon none of them: onely they were baptized in the name of the Lord Jesus) Then laid they their hands on them, and they received the holy Ghost.

The Gospel. S. John 10. 1.

Verily, verily I say unto you, He that entreth in by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entreth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow; but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep.

John 19
Cross of
the mother
28. Aff
things, sa
filled a



John. 19. 25. Now there stood by y^e
 Cross of Iesus, his mother, and
 his mothers sister, Mary the wife et.
 28. After this Iesus knowing all
 things, saith I thirst, v. 29. and they
 filled a Spung with vinegar.

The Scourging of Christ



And so Pilate, willing to content the people, released Barabas unto them, and delivered Jesus when he had scourged him, to be crucified: Mark 15. v. 15.

that ever e
but the shee
me if any n
go in and c
not but for
am come to
might have

A Lmighty
unto y
a true faith
Trinity, an
worship the
wouldst ke
defend us f
est one God

A Fter th
ed in h
was as it we
said, Come
which must
in the spiri
heaven, an
was to loo
and there v
light like u
throne wer
seats I saw
in white r
crowns of
lightnings,
were seven
which are t
throne the
and in the
throne wer
hind. And
cond beast
as a man, a
gle. And t
about him,
they rest n
Lord God A
And when t
thanks to h
ever and ev

Trinity Sunday.

that ever came before me are thieves and robbers but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Trinity Sunday.

The Collect.

Almighty and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee, that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest one God world without end. *Amen.*

For the Epistle. Rev. 4. 1.

After this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit; and behold, a throne was set in heaven, and one sat on the throne, and he that sat, was to look upon, like a jasper, and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thundrings, and voices. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy Lord God Almighty, who was, and is, and is to come. And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before

The first Sunday after Trinity.
before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power for thou hast created all things, and for thy pleasure they are and were created.

The Gospel. S. John 3. 1.

THere was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus said unto him, How can a man be born when he is old? can he enter the second time into his mothers womb and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Markest thou that I said unto thee, Ye must be born again? The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we do know, and testify that we have seen, and ye receive not our witness. If we have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness: even so must the Son of man be lifted up; that whosoever believeth in him, should not perish, but have eternal life.

The first Sunday after Trinity.

The Collect.

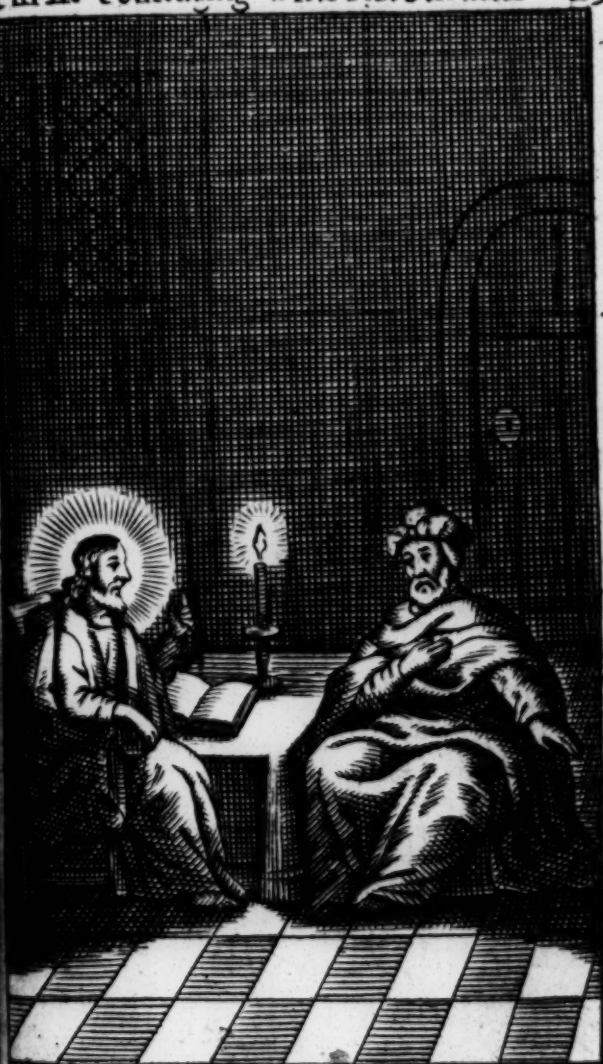
O God, the strength of all them that put their trust in thee; Mercifully accept our prayers, and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments

Christ

*Joh. 1.
Pharisee
of the
to Jesus
v. 3. I
him etc*

him
own
y, O
wer
ples

Nico
me to
know
o min
od be
erily
gan
said
old
omb
I G
nd o
om o
; an
dary
aga
hey
ence
e th
d f
were
l, a
y un
e th
t. If
e no
thing
ne th
an w
pent
be li
show



*Ioh. 1. 1. There was a man of the
Pharisees named Nicodemus a ruler
of the Jewes: v. 2. The same came
to Iesus by night and said:
v. 3. Iesus answered and said unto
him etc.*

ut the
raye
more
e, gra
ay con
dmet

Tandments
eed, throu

Beloved,
God, and
knoweth
God; for G
ove of God
nely bego
ive throug
God, but t
propitiatio
s, we oug
een God a
dwelleth i
by know w
ause he ha
een and do
be the Savi
fess that Je
him, and l
lied the
he that dw
in him. H
may have
as he is, so
love, but
hath torm
in love. W
a man say
aliar: fo
he hath se
seen? And
that he w

THere
in p
every day
med Laz
sores; an
tell from
came and
the begge
Abraham
bdied. And
ments, an
his bosom
ham, hav
may dip
tongue,

The first Sunday after Trinity.

andments we may please thee, both in will and deed, through Jesus Christ our Lord. Amen.

The Epistle. 1 S. John 4. 7.

Beloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casteth out fear; because fear hath torment: He that feareth, is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God, love his brother also.

The Gospel. S. Luke 16. 19.

There was a certain rich man, who was clothed in purple, and fine linen, and fared sumptuously every day. And there was a certain begger named Lazarus, who was laid at his gate full of sores; and desiring to be fed with the crumbs which fell from the rich mans table: moreover, the dogs came and licked his sores. And it came to pass that the begger died, and was carried by the angels into Abrahams bosom: the rich man also died, and was buried. And in hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham

The second Sunday after Trinity.

Abraham said, Son, remember, that thou in thy lifetime receivest thy good things, and likewise thy evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my fathers house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham said unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

The second Sunday after Trinity.

The Collect.

O Lord, who never failest to help and govern them whom thou dost bring up in thy steadfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jesus Christ our Lord. Amen.

The Epistle. 1 S. John 3. 13.

Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the name

his Son Jesus
gave us
command
and hereb
Spirit wi

A Cert
ny;
to them
now read
make ex
a piece of
pray thee
bought fi
pray thee
have mar
So that s
things.
said to h
and lanes
and the
the serva
manded,
unto the
hedges,
may be fi
men whi

O Lor
and
ven an
aid be
gers and
Amen.

A Ll o
proud, a
your fel
that he
care up
vigilant
ring lion
vour. W
the same
thren th
grace, w

The third Sunday after Trinity.

his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments, dwelleth in him, and he in him, and hereby we know that he abideth in us, by the Spirit which hath given us.

The Gospel. S. Luke 14. 16.

A Certain man made a great supper, and bade many; and sent his servants at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse: The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his Lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the high-ways, and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden, shall taste of my supper.

The third Sunday after Trinity.

The Collect.

O Lord, we beseech thee mercifully to hear us, and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. Amen.

The Epistle. 1 S. Pet. 5. 5.

All of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God; that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour. Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us into his eternal glory by

The fourth Sunday after Trinity.

Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

The Gospel. S. Luke 15. 1.

Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more then over ninety and nine just persons which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise I say unto you, There is joy in the presence of the angels of God, over one sinner that repenteth.

The fourth Sunday after Trinity.

The Collect.

O God, the Protector of all that trust in thee, without whom nothing is strong, nothing is holy; Encrease and multiply upon us thy mercy, that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christs sake our Lord. *Amen.*

The Epistle. Rom. 8. 18.

I Reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope : Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth

and trava
not onely
first-fruit
within ou
the rede

BE ye t
merc
condem
give, and
given un
shaken to
into your
ye mete
And he s
lead the b
ditch? T
every one
why beh
eye, but p
eye? Eit
ther, let
when tho
thine ow
beam o
clearly to
eye.

Grant
of the
thy gover
thee in al
Lord. *Am*

BE ye not
ous; not r
but contr
unto call
that will
his tongu
guile. Le
seek pea
are over
their pra
them tha
you, if y

The fifth Sunday after Trinity.

and travaileth in pain together until now. And not onely they, but our selves also, which have the first-fruits of the Spirit, even we our selves grow within our selves, waiting for the adoption, to wit the redemption of our body.

The Gospel. S. Luke 6. 36.

BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over shall men give into your bosom. For with the same measure that ye mete withall, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy self beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

The fifth Sunday after Trinity.

The Collect.

GRant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet 3. 8.

BE ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rending evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But

The sixth Sunday after Trinity.

and if ye suffer for righteousness sake, happy are ye, and be not afraid of their terrour, neither be troubled; but sanctifie the Lord God in your hearts.

The Gospell. S. Luke 5. 1.

IT came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Gennesareth; and saw two ships standing by the lake: but the fisher-men were gone out of them, and were washing their nets. And he entred into one of the ships, which was Simons, and prayed him that he would thrust out a little from the land: and he sat down and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes, and their net brake. And they beckened unto their partners which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: And so was also James and John, the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

The sixth Sunday after Trinity.

The Collect.

O God, who hast prepared for them that love thee, such good things as pass mans understanding; Pour into our hearts such love toward thee, that we loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 6. 3.

Now ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death: Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be

be also in
this, that
body of f
should no
from sin
that we s
being rais
no more
died unto
unto God
dead inde
Jesus Chr

JESUS said
J nefs s
and Phar
dom of h
them of c
ever shal
But I say
brother v
judgment
Racha, sh
ever shal
fire. Ther
there rem
thee; lea
thy way,
come and
quickly v
any time
the judge
cast into
by no me
the utter

L Ord o
Land s
hearts th
ligion, n
mercy ke
Lord. A

I Speak
I infirm
your mien
by, unto

The seventh Sunday after Trinity.

be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead, is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also your selves to be dead indeed unto sin: but alive unto God, through Jesus Christ our Lord.

The Gospel. S. Mat. 5. 20.

Jesus said unto his disciples, Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Racha, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there remembreth that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou halt paid the uttermost farthing.

The seventh Sunday after Trinity.

The Collect.

Lord of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 6. 19.

I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; even so now yield your members

The eighth Sunday after Trinity.

servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

The Gospel. S. Mark 8. 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And his disciples answered him, From whence can a man satisfie these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: & he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them: and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left, seven baskets. And they that had eaten were about four thousand; and he sent them away.

The eighth Sunday after Trinity.

The Collect.

O God, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord. Amen.

The Epistle. Rom. 8. 12.

BREthren, we are debtors, not to the flesh, to live after the flesh: For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortifie the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit it self beareth witness with our spirit, that we are the children of God. And if children, then heirs:



Mat. 14. 19. And he commanded the multitude to sit downe on y^e Grasſe, and took y^e five Loaves & y^e two fiſhes, & gave the loaves to his diſciples, & y^e diſciples to y^e multitude: And they did all eate & were ſufficed And they that had eaten were above five thouſand men.

7
heirs of Go
that we ſuff
ed togethe

BEware of
ſheeps
wolves. Ye
gather graſſe
every good
corrupt tre
cannot bring
tree bring
not forth
the fire. V
them. Not
ſhall enter
doeth the

GRant
think
that we w
out thee, n
thy will, t

BRethro
how
and all pa
unto Moſe
eat the ſa
ſpiritual o
that follow
with man
they were
things we
not luſt at
ye idolat
The peop
play. Ne
them com
thouſand
also temp
murmure
were deſ
things ha
are writt
of the w
thinketh

The ninth Sunday after Trinity.

heirs of God, and joynt-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

The Gospel. S. Mat. 7. 15.

BEware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father who is in heaven.

The ninth Sunday after Trinity.

The Collect.

GRant to us, Lord, we beseech thee, the Spirit to think and do always such things as be rightful; that we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord. Amen.

The Epistle. I Cor. 10. 1.

BRethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them; and that Rock was Christ.) But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil thing, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall. There hath

The tenth Sunday after Trinity.

hath no temptation taken you, but such as is common to man : but God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Gospel. S. Luke 16. 1.

JESUS said unto his disciples, There was a certain rich man who had a steward, and the same was accused unto him, that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lords debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oyl. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the Lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser then the children of light. And I say unto you, Make to your selves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.

The tenth Sunday after Trinity.

The Collect.

Let thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord. Amen.

The Epistle. I Cor. 12. 1.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand that no man speaking by the Spirit of God, calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord

The eleventh Sunday after Trinity.

ord. And there are diversities of operations, but is the same God who worketh all in all. But the manifestation of the Spirit is given to every man to profit withall. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

The Gospel. S. Luke 19. 41.

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, thou, at least in this thy day, the things which long unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer, but ye have made it a den of thieves. And he taught daily in the temple.

The eleventh Sunday after Trinity.

The Collect.

God, who declarest thy Almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we following the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord.

The Epistle. I Cor. 15. 1.

Brethren, I declare unto you the Gospel which I preached unto you, which also you have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried; and that

he rose again the third day according to the Scriptures; and that he was seen of Cephas, then of the twelve. After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep. After that, he was seen of James; then of all the Apostles; and last of all he was seen of me also, as of one born out of due time: for I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the church of God. But by the grace of God I am what I am; and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me: Therefore whether it were I or they, so we preach, and so ye believed.

The Gospel. S. Luke 18. 9.

JESUS spake this parable unto certain which trusted in themselves, that they were righteous, and despised others; Two men went up into the temple to pray: the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

The twelfth Sunday after Trinity.

The Collect.

ALmighty and everlasting God, who art always more ready to hear, than we to pray, and art wont to give more than either we desire or deserve. Pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

The Epistle. 2 Cor. 3. 4.

SUCH trust have we through Christ to Godward. Not that we are sufficient of our selves to think any thing as of our selves; but our sufficiency is of God. Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit.

spirit : for the letter killeth, but the Spirit giveth life. But if the ministration of death written and engraven in stones, was glorious ; so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away ; how shall not the ministration of the Spirit be rather glorious ? for if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

The Gospel. S. Mark 7. 31.

Jesus departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech ; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit and touched his tongue ; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man ; but the more he charged them, so much the more a great deal they published it, and were beyond measure astonished, saying, He hath done all things well ; he maketh both the deaf to hear, and the dumb to speak.

The thirteenth Sunday after Trinity.

The Collect.

Almighty and merciful God, of whose onely gift it cometh, that thy faithful people do unto thee true and laudable service ; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises, through the merits of Jesus Christ our Lord. Amen.

The Epistle. Gal. 3. 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many ; but as of one, And to thy seed, which is Christ. And thus I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise ; but God gave it to Abraham by promise. Wherefore then serveth the law ? it was added because of transgressions, till the seed should come, to whom the promise was made ; and it was ordained by angels

The thirteenth Sunday after Trinity.

in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given, which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ, might be given to them that believe.

The Gospel. S. Luke 10. 23.

Blessed are the eyes which see the things that ye see. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thy self. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half-dead. And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oyl and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go and do thou likewise.

The fourteenth

Almighty God, increase my love to thee, that I may love thee as thou lovest us, Jesus Christ our Lord.

I say then, I will not be put to shame, for I have said, I will love thee, O Lord, with all my heart, with all my mind, with all my strength, and with all my soul; and my neighbour as myself. For as much as I have done, I have received, that I may be saved, and that I may not be put to shame. For I have said, I will love thee, O Lord, with all my heart, with all my mind, with all my strength, and with all my soul; and my neighbour as myself. For as much as I have done, I have received, that I may be saved, and that I may not be put to shame.

And it is that, and Calile there met afar off. A said un priests. An were clean was healed rified God him thank swering, S where are ed to give said unto made thee

T

Keepe, with frailty of

The fourteenth and fifteenth Sundays after Trinity.

The Collect.

Almighty and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. *Amin.*

The Epistle. Gal. 5. 16.

I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christs, have crucified the flesh, with the affections and lusts.

The Gospel. S. Luke 17. 11.

And it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, who stood afar off. And they lifted up their voices, and said, Jesus Master, have mercy on us. And when he saw them, he said unto them, Go shew your selves unto the priests. And it came to pass, that as they went, they were cleansed. And one of them when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering, said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

The fiftenth Sunday after Trinity.

The Collect.

Keepe, we beseech thee, O Lord, thy Church with thy perpetual mercy. And because frailty of man without thee cannot but fall,

The fifteenth Sunday after Trinity.

by thy help from all things hurtful, and lead
all things profitable to our salvation, through
Jesus Christ our Lord. Amen.

The Epistle. Gal. 6. 11.

YE see how large a letter I have written unto
you with mine own hand. As many as desire to
make a fair shew in the flesh, they constrain you to be
circumcised; onely lest they should suffer persecuti-
on for the cross of Christ. For neither they them-
selves who are circumcised keep the law; but desire
to have you circumcised, that they may glory in
your flesh. But God forbid that I should glory, save
in the cross of our Lord Jesus Christ, by whom the
world is crucified unto me, and I unto the world. For
in Christ Jesus neither circumcision availeth any
thing, nor uncircumcision, but a new creature. And as
many as walk according to this rule, peace be on
them, and mercy, and upon the Israel of God. From
henceforth let no man trouble me, for I bear in my
body the marks of the Lord Jesus. Brethren, the grace
of our Lord Jesus Christ be with your spirit. Amen.

The Gospel. S. Mat. 6. 24.

NO man can serve two masters: for either he will
hate the one, and love the other; or else he
will hold to the one, and despise the other. Ye
cannot serve God and Mammon. Therefore I say
unto you, Take no thought for your life, what ye
shall eat, or what ye shall drink; nor yet for your
body what ye shall put on: Is not the life more
then meat, and the body then raiment? Behold the
fowls of the air; for they sow not, neither do they
reap, nor gather into barns; yet your heavenly Fa-
ther feedeth them: Are ye not much better then
they? Which of you by taking thought can add one
ubit unto his stature? And why take ye thought
for raiment? Consider the lilies of the field how
they grow: they toil not, neither do they spin:
And yet I say unto you, that even Solomon in all
his glory, was not arrayed like one of these. Where-
fore if God so clothe the grass of the field, which to-
day is, and to morrow is cast into the oven; shall he
not much more clothe you, O ye of little faith?
Therefore take no thought, saying, What shall we
eat? or what shall we drink? or wherewithall shall
we be clothed? for after all these things do the
Gentiles seek) for your heavenly Father knoweth
what ye have need of all these things. But seek ye
first the kingdom of God, and his righteousness, and
these things shall be added unto you. Take there-
fore no thought for the morrow: for the morrow

The

shall take the
ent unto the

27

O Lord,
cleanse
cannot con-
serve it eve-
Jesus Christ

I Desire
you, wh
my knees
of whom
named, th
riches of
his Spirit
in your
grounded
all saints,
and height
passeth kn
the fulness
do exceed
think, acc
unto him
throughout

A Nd i
wen
disciples
when he
there was
his mothe
ple of the
saw her, h
Weep no
(and the
Young m
dead sat
him to h
they glo
risen up
people. A
out all J
about.

The sixteenth Sunday after Trinity.

shall take through for the things of it self: sufficient unto the day is the evil thereof.

The sixteenth Sunday after Trinity.

The Collect.

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 3. 13.

I Desire that ye faint not at my tribulations for you, which is your glory. For this cause I bowe my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man: That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. *Amen.*

The Gospel. S. Luke 7. 11.

And it came to pass the day after, that Jesus went into a city called Nain, and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the onely son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and they that bare him stood still) and he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak: and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, that a great prophet is risen up among us, and that God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

The seventeenth and eighteenth Sundays after Trinity.

The Coll. &c.

Lord, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jesus Christ our Lord. *Amen.*

The Epistle. Eph. 4. 1.

I Therefore the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

The Gospel. S. Luke 14. 1.

IT came to pass as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him who had the drop-sie. And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took him, and healed him, and let him go: And answered them, saying, Which of you shall have an ass, or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those who were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him: And he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

The eighteenth Sunday after Trinity.

The Coll. &c.

Lord, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh and the devil, and with pure hearts and minds to

The

follow thee
ord our *Amen*

Thank my
grace of G
at in every
grace, and
Christ was
and in no gi
Jesus Christ, w
that ye may b
Christ.

When th
the Sa
gether. Th
him a que
er, which is
Jesus said un
God wit
al, and wit
eat comm
it, Thou
On these two
the prophets
gether, Jesus
Christ? w
the son of D
both David
ord said un
I make th
then call him
was able to a
man from t
tions.

The

O God, f
ble to
oly Spirit r
hearts, thro

This I sa
ye hence
the vani
darkned
through the
lindnes of

The nineteenth Sunday after Trinity.

follow thee the onely God, through Jesus Christ
our Lord our Amen.

The Epistle. 1 Cor. i. 4.

Thank my God always on your behalf, for the
grace of God which is given you by Jesus Christ ;
that in every thing ye are enriched by him, in all ur-
der, and in all knowledge, even as the testimony
of Christ was confirmed in you : So that ye come be-
hind in no gift ; waiting for the coming of our Lord
Jesus Christ, who shall also confirm you unto the end,
that ye may be blameless in the day of our Lord Je-
sus Christ.

The Gospel. S. Mat. 22. 34.

WHEN the Pharisees had heard that Jesus had put
the Sadducees to silence, they were gathered
together. Then one of them, who was a lawyer, ask-
ed him a question, tempting him, and saying, Ma-
ster, which is the great commandment in the law ?
Jesus said unto him, Thou shalt love the Lord
thy God with all thy heart, and with all thy
soul, and with all thy mind. This is the first and
great commandment. And the second is like un-
to it, Thou shalt love thy neighbour as thy self.
On these two commandments hang all the law and
the prophets. While the Pharisees were gathered to-
gether, Jesus asked them, sayin^g, What think ye
of Christ ? whose son is he ? They say unto him,
The son of David. He saith unto them, How then
doth David in spirit call him Lord, saying, The
Lord said unto my Lord, Sit thou on my right hand,
till I make thine enemies thy footstool ? If David
then call him Lord, how is he his son ? And no man
was able to answer him a word, neither durst any
man (from that day forth) ask him any mo que-
stions.

The nineteenth Sunday after Trinity.

The Collect.

O God, forasmuch as without thee we are not a-
ble to please thee ; Mercifully grant that thy
holy Spirit may in all things direct, and rule our
hearts, through Jesus Christ our Lord. Amen.

The Epistle. Eph. 4. 17.

THIS I say therefore, and testify in the Lord, that
I ye henceforth walk not as others Gentiles walk,
in the vanity of their mind ; having the unde stand-
ing darkned, being alienated from the life of God
through the ignorance that is in them, because of the
blindness of their heart ; who being past feeling

The twentieth Sunday after Trinity.

have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ: If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another. Be ye angry and sin not. Let not the sun go down upon your wrath: neither give place to the devil. Let him that stole, steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

The Gospel. S Mat. 9. 1.

Jesus entred into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

The twentieth Sunday after Trinity.

The Collect.

Almighty and most merciful God, of thy bounti-

The

things that man
in body and
things that th
Christ our Lo

See then th
S but as w
are evil. W
standing wh
drunk with
with the Spi
and hymns,
melody in y
always for a
the name of
selves one to

Jesus said,
I certain ki
and sent for
bidden to th
Again he se
who are bid
my oxen an
are ready, c
light of it, a
other to his
his servants
them. But
wroth; and
those murd
saith he to h
they who
therefore in
and, bid to
out into th
many as the
wedding wa
king came
who had not
him, Frien
wedding;
aid the king
and take his
here in all
many are ca

The twentieth Sunday after Trinity.

things that may hurt us; that we being ready both in body and soul, may chearfully accomplish those things that thou wouldest have done, through Jesus Christ our Lord. Amen.

The Epistle. Eph. 5. 15.

See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to your selves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God, and the Father, in the name of our Lord Jesus Christ; submitting your selves one to another in the fear of God.

The Gospel. S. Mat. 22. 1.

Jesus said, The kingdom of heaven is like unto a certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again he sent forth other servants, saying, Tell them who are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready, come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye shall find, bid to the marriage. So those servants went out into the high-ways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man who had not on a wedding-garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

The one and twentieth Sunday after Trinity.

The Collect.

GRant, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord. *Amen.*

The Epistle. Eph. 6. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loyns girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace: Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel; for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

The Gospel. S. John 4. 46.

THERE was a certain noble man, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The noble man saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend: And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth. And himself believed, and his whole house.

The two

this is again
e was come

The two

Ord, we h
L Charch i
roteation it
ourly given
glory of thy
men.

I Thank my
(always in
ing request
gospel from
cent of this
good work in
Jesus Christ
of you all, be
much as bor
confirmation
my grace. I
long after y
And this I p
more and m
That ye ma
that ye may
day of Christ
teousness, w
and praise of

Peter said
brother
seven times
thee, Until
seven. Then
unto a cert
his servants
one was bro
thousand ta
pay, his lor
wife and ch
ment to be
aid worship
with me, ar
that servant
ed him, and
servant wer

The two and twentieth Sunday after Trinity.

This is again the second miracle that Iesus did when he was come out of Iudea into Galilee.

The two and twentieth Sunday after Trinity.

The Collect.

Lord, we beseech thee to keep thy household the Church in continual godliness, that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name, through Iesus Christ our Lord.
Amen.

The Epistle. Phil. 1. 3.

I Thank my God upon every remembrance of you, (always in every prayer of mine for you all, making request with joy) for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Iesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Iesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment: That ye may approve things that are excellent, that ye may be sincere, and without offence till the day of Christ: being filled with the fruits of righteousness, which are by Iesus Christ, unto the glory and praise of God.

The Gospel. S. Mat. 18. 21.

Peter said unto Iesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Iesus saith unto him, I say not unto thee, Until seven times; but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his servants. And when he had begun to reckon, one was brought unto him, who ought him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-ser-

The twenty third Sunday after Trinity.

vants, who ought him an hundred pence ; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not ; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The twenty third Sunday after Trinity.

The Collect.

O God, our refuge and strength, who art the author of all godliness ; Be ready, we beseech thee, to hear the devout prayers of thy Church ; and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. 3. 17.

Brethren, be followers together of me, and mark them who walk so, as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things) For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

The Gospel. S. Matth. 22. 15.

Then went the Pharisees and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, We know that thou art true, and teachest the way of God in truth, neither carest

The tw

son of men. T
Is it lawful to
Jesus perceiv
tempt ye me,
money. And
he saith unto
scription? T
he unto the
things which
that are God
they marvell

The t

O Lord,
from t
ful goodness
of those sins
ed. Grant t
ake, our ble

WE give
Lord

since we hea
the love wh
which is l
heard befor
which is co
and bringet
the day ye
in truth.
fellow-serv
Christ ; wh
Spirit. Fo
heard it, d
that ye mig
will in all w
ye might v
being fruit
the knowle
according
and long-
unto the F
takers of t

Will
sci
and worsh
now dead

The twenty fourth Sunday after Trinity.

son of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Caesars. Then saith he unto them, Render therefore unto Caesar, the things which are Caesars; and unto God, the things that are Gods. When they had heard these words, they marvelled, and left him, and went their way.

The twenty fourth Sunday after Trinity.

The Collect.

O Lord, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christs sake, our blessed Lord and Saviour. *Amen.*

The Epistle. Col. 1. 3.

WE give thanks to God, and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering, with joyfulness; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light.

The Gospel. S. Matth. 9. 18.

While Jesus spake these things unto Johns disciples, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her.

The twenty fifth Sunday after Trinity.

and she shall live. And Jesus arose, and followed him, and so did his disciples. (And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment : for she said within her self, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour) And when Jesus came into the rulers house, and saw the minstrels and the people making a noise, he said unto them, Give place ; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

The twenty fifth Sunday after Trinity. .

The Collect.

Stir up, we beseech thee, O Lord, the wills of thy faithful people, that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord. Amen.

For the Epistle. Jer. 23.5.

Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign, and prosper, and shall execute judgement and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely : and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS**. Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, who brought up the children of Israel out of the land of Egypt ; but the Lord liveth, who brought up, and who led the seed of the house of Israel out of the north-countrey, and from all countreys whither I had driven them, and they shall dwell in their own land.

The Gospel. S. John 6.5.

When Jesus then list up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat ? (And this he said to prove him : for he himself knew what he would do) Philip answered him, Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew,



St. Andrew.

Saint Andrew.

Simon Peters brother, saith unto him, There is
lad here, who hath five barley-loaves, and two
small fishes; but what are they among so many?
And Jesus said, Make the men sit down. Now
there was much grals in the place. So the men
sat down, in number about five thousand. And
Jesus took the loaves, and when he had given
thanks, he distributed to the disciples, and the di-
sciples to them that were set down, and likewise of
the fishes, as much as they would. When they
were filled, he said unto his disciples, Gather up
the fragments that remain, that nothing be lost.
Therefore they gathered them together, and
filled twelve baskets with the fragments of the
five barley-loaves, which remained over and a-
bove unto them that had eaten. Then those men,
when they had seen the miracle that Jesus did, said,
This is of a truth that Prophet that should come in-
the world.

*If there be any mo Sundays before Advent-Sun-
day, the Service of some of those Sundays that were
omitted after the Epiphany, shall be taken in to
supply so many as are here wanting. And if there be
fewer, the overplus may be omitted: Provided that
his last Collect, Epistle, and Gospel, shall al-
ways be used upon the Sunday next before Advent.*

Saint Andrews day.

The Collect.

Almighty God, who didst give such grace un-
to thy holy Apostle Saint Andrew, that he rea-
dy obeyed the calling of thy Son Jesus Christ, and
followed him without delay; Grant unto us all, that
being called by thy holy word, may forth-
with give up our selves obediently to fulfil thy holy
commandments, through the same Jesus Christ our
Lord. Amen.

The Epistle. Rom. 10. 9.

If thou shalt confess with thy mouth the Lord
Jesus, and shalt believe in thine heart, that God
hath raised him from the dead, thou shalt be
saved. For with the heart man believeth unto
righteousness, and with the mouth confession is
made unto salvation. For the scripture saith,
Whosoever believeth on him, shall not be ashamed.
For there is no difference between the
Jew and the Greek: for the same Lord over all
rich unto all that call upon him. For whoso-
ever shall call upon the name of the Lord shall be

Saint Thomas.

saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then, faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient & gain-saying people.

The Gospel. S. Matth. 4. 18.

JESUS walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: (for they were fishers,) and he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

Saint Thomas the Apostle.

The Collect.

Almighty and everliving God, who for the more confirmation of the Faith didst suffer thy holy Apostle Thomas to be doubtful in thy Sons resurrection; Grant us so perfectly, and without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight may never be reprov'd. Hear us, O Lord, through the same Jesus Christ, to whom with thee and the holy Ghost, be all honour and glory, now and for evermore. Amen.

The Epistle. Eph. 2. 19.

Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God: and are built upon the

Summ
H
H
H



St. Thomas.



S^t. Paul.

oundation of
rist himself
the building
an holy to
e builded t
rough the S

Thomas,
was not
er disciple
in the Lor
all see in his
finger into
ed into his
it days a
omas with
ng ihur, an
unto you.
thy finger
thy hand
faithless,
and said
saith u
me, tho
not seen
signs tr
ples, wh
are writ
Christ,
ight hav

T

God, w
sed Ap
Gospel to
speech t
in in ren
s unto
doctrine
ord. A

nd Saul
laught
unto th
o Dama
this w
he mig
he io

Saint Paul.

oundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.

The Gospel. S. Joh. 20. 24.

Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be thou faithless, but believing. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast doubted, thou hast believed; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his Name.

The Conversion of Saint Paul.

The Collect.

God, who through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we having his wonderful conversion in remembrance, may shew forth our thanks unto thee for the same, by following the doctrine which he taught, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 9. 1.

And Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters unto Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

The Conversion of Saint Paul.

suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he was trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and he said unto him, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for behold, he hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy Name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my name before the kings, and the children of Israel. I will shew him how great things he must suffer for my names sake. And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord (Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost. Immediately there fell from his eyes, as it had scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

at Saul in
ounded the
ng that th

eter an
have for
have the

wily I say u
e in the r
in the th

every
and every
children, or
ive an hu
But m
it shall be

Present
called, The

Almight
speech t
on was thi
ance of o
ee with p
on Jesus C

Deh'ld,
Prepare
nom ye sa
ven the m
ght in; b
olls. But v
and who th
like a refine

shall sit as
shall purifi
gold and fil
an offering
ings of Jud

Lord, as in
And I will
will be a sw
aint the a
gainst thos

the widow
the stranger
the Lord of

The Purification.

At Saul increased the more in strength, and contemned the Jews which dwelt at Damascus, proving that this is very Christ.

The Gospel. S. Mat. 19. 27.

After answered and said unto Jesus, Behold, we have forsaken all and followed thee, what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, shall receive an hundred-fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

The Presentation of Christ in the temple, commonly called, The purification of Saint Mary the Virgin.

The Collect.

Almighty and everliving God, we humbly beseech thy Majesty, that as thy onely begotten Son was this day presented in the temple in substance of our flesh; so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Mal. 3. 1.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye desired in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiners fire, and like fullers sope. And he shall sit as a refiner and purifier of silver; and he shall purifie the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment, and I will be a swift witness against the forcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

ANd when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem to present him to the Lord, (as it is written in the law of the Lord, Every male that openeth the womb, shall be called holy to the Lord) and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the holy Ghost was upon him, and it was revealed unto him by the holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation; which thou hast prepared before the face of all people, light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against, (Yea a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity. And she was a widow of about fourscore and four years; which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

ord
th
co
Lon
call
ordin
A pa
d b
nam
vou
e ho
o hi
n, b
me
are
r th
arm
tho
wor
whic
ple,
of th
may
him
ry hi
ll an
fig
sh
ough
e w
anue
, an
in he
rscor
tem
nigh
thank
the
wh
e la
ir ow
strom
of Go

Sal

1788
July St Chad's Church



S^t Mathias.

Almighty
our J
Mathias to
es; Gran
d from fa
faithful
r Lord. A

N those
disciples,
gether, v
on and br
en fulfill
David sp
ide to th
ed with u
y. Now
ard of ini
under in
t. And
usalem, in
proper rom
bloud. M
at his ha
well there
Wherefore
th us all
at among
to that
ust one b
urrection
alled Bar
Mathias.
ord, whic
whether o
ke part
which Jud
his own
ed the lo
with the

A T tha
thee,
ause thou
udent,
p. Father
ings are
o man kn
oweth

O Almighty God, who into the place of the traitour Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church being alway preferred from false Apostles, may be ordered and guided by faithful and true Pastours, through Jesus Christ our Lord. Amen.

For the Epistle. Acts 1. 15.

IN those days Peter stood up in the midst of the disciples, and said, (The number of the names together, were about an hundred and twenty) Men and brethren, this Scripture must needs have been fulfilled, which the holy Ghost by the mouth of David spake before concerning Judas, who was side to them that took Jesus: for he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity, and falling headlong he burst under in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, inasmuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate; and let no man dwell therein; and his Bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

The Gospel. S. Matt. 11. 25.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he

The Annunciation.

he to whomsoever the Son will reveal him. Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easie, and my burden is light.

The Annunciation of the blessed Virgin Mary.

The Collect.

WE beseech thee, O Lord, pour thy grace into our hearts, that as we have known the Incarnation of thy Son Jesus Christ by the message of an angel; so by his cross and passion we may be brought unto the glory of his resurrection through the same Jesus Christ our Lord. *Amen.*

For the Epistle. 1 Sai. 7. 10.

Moreover, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; and it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David, Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign, Behold, a Virgin shall conceive and bear a Son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

The Gospel. S. Luke. 1. 26.

And in the sixth moneth the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgins name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The holy Ghost shall come upon thee, and

Co
h, a
, a
, a
oke

.

gra
n t
ellat
ma
tio
n.

z, say
s a
Bu
ot th
Do
ba
Eon
in the
nam
at h
good

I wa
ame
whoe
d th
in un
vour
mon
uble
er o
unt
avou
n the
ll ha
called
ihal
An
, an
n fac
eing
d fac
e, an
the

Northgate



...the ...
...the ...
...the ...
...the ...
...the ...

he to
up
I
le
y
e

The Salvation^t

32



Luk: 1. 28. And the Angel came in
unto her and said Hail thou that art
Highly favoured, the Lord is
with thee: Blessed art thou among
women



in
art
mg



S^t Mathew.

4
O Almi
to th
believe and
see, unto
believed,
through Je

BY the
and wo
they were
and of th
out the pe
the more
men and w
the sick int
couches,
ing by mi
also a mult
Jerusalem.
vexed wit
every one

And th
of the
he said un
lordship o
ty upon
shall not b
let him be
he that do
sitteth at
sitteth at
serveth.
me in my
kingdom,
that ye m
dom, and
Israel.

O Almi
call
an Apol
ake all c
riches, an
who livet
Ghost, on

Saint Bartholomew the Apostle.

The Collect.

O Almighty and ever-lasting God, who didst give to thine apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church to love that Word which he believed, and both to preach and receive the same, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts. 5. 12.

BY the hands of the Apostles were many signs and wonders wrought among the people, (and they were all with one accord in Solomons porch. And of the rest durst no man joyn himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women) Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits, and they were healed every one.

The Gospel. S. Luke 22. 24.

And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Saint Matthew the Apostle.

The Collect.

O Almighty God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the holy Ghost, one God world without end. *Amen.*

Saint Michael.

The Epistle. 2 Cor. 4. 1.

Therefore seeing we have this ministry, as we have received mercy we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending our selves to every mans conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not our selves, but Christ Jesus the Lord, and our selves your servants for Jesus sake. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospel. S. Matth. 9. 9.

And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many publicanes and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your master with publicanes and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance.

Saint Michael and all Angels.

The Collect.

O Everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels always do thee service in heaven; so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. 12. 7.

There was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world;

Saint Luke.

world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoyce, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

The Gospe! S. Matth. 18.1.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto the world because of offences: for it must needs be that offences come; but wo to that man by whom the offence cometh. Wherefore if thy hand, or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather then having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather then having two eyes, to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

Saint Luke the Evangelist

The Collect.

Almighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist and Physician of the soul; May it please thee,

Saint Simon and Saint Jude.

that by the wholsom medicines of the doctrine delivered by him, all the diseases of our souls may be healed, through the merits of thy Son Jesus Christ our Lord. Amen.

The Epistle. 2 Tim. 4. 5.

Watch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not to me onely, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Onely Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. Alexander the copper-smith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our works.

The Gospel. S. Luke 10. 1.

THE Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways, behold I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the Son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

Saint Simon and Saint Jude Apostles.

The Collect.

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone. Gra

strin
s ma
Chris

tions
e full
to be
hand
d my
ere n
ch the
t day
t love
ly un
love
ellalo
matia
g him
n str
eloke
omett
ly the
id me
to hi
e har

nd sen
ever
come
ruly
re for
fort
ehold
ry ne
no ma
enter
Sen
if no
e hou
s the

h upo
ophet
-stone
Gra



S^t Simon.

ant us fo
their do
acceptab
rd. *Am*

Ude the
James,
cher, and
ercy unto
Belove
you of t
to writ
neitly c
ered unt
ept in un
this con
ace of
e onely
will the
e once kn
ed the po
stroyed
hich ke
abitation
oder dar
even as S
em in li
ication,
an exa
e. Lik
sh, des

Hese
and
hated
world, th
e are ne
ut of t
memb
ervant
ersecute
ave kep
ut all t
James f
ne. If I
ad not
their sin
p. If I
one oth
ave the

Saint Simon and Saint Jude.

44
ant us so to be joyned together in unity of Spirit
their doctrine, that we may be made an holy tem-
acceptable unto thee, through Jesus Christ our
rd. Amen.

The Epistle. S. Jude. 1.

Ode the servant of Jesus Christ, and brother of
James, to them that are sanctified by God the
Father, and preserved in Jesus Christ, and called :
mercy unto you, and peace, and love be multipli-
Beloved, when I gave all diligence to write un-
you of the common salvation, it was needful for
to write unto you, and exhort you, that ye should
earnestly contend for the faith which was once deli-
vered unto the saints. For there are certain men
kept in unawares, who were before of old ordained
to this condemnation; ungodly men, turning the
face of our God into lasciviousness, and denying
the only Lord God, and our Lord Jesus Christ.
I will therefore put you in remembrance, though
ye once knew this, how that the Lord having sa-
ved the people out of the land of Egypt, afterward
destroyed them that believed not. And the angels
which kept not their first estate, but left their own
habitation, he hath reserved in everlasting chains
under darkness unto the judgment of the great day.
Even as Sodom and Gomorrha, and the cities about
them in like manner giving themselves over to for-
nication, and going after strange flesh, are set forth
an example, suffering the vengeance of eternal
fire. Likewise also these filthy dreamers defile the
flesh, despise dominion, and speak evil of dignities.

The Gospel. S. John 15. 17.

These things I command you, that ye love one
another. If the world hate you, ye know that
I hated me before it hated you. If ye were of the
world, the world would love his own: but because
ye are not of the world, but I have chosen you
out of the world, therefore the world hateth you.
Remember the word that I said unto you, The
servant is not greater then the Lord: if they have
persecuted me, they will also persecute you; if they
have kept my saying, they will keep yours also.
But all these things will they do unto you for my
Names sake, because they know not him that sent
me. If I had not come and spoken unto them, they
had not had sin: but now they have no cloke for
their sin. He that hateth me, hateth my Father al-
so. If I had not done among them the works which
no other man did, they had not had sin; but now
have they both seen, and hated both me and my Fa-

All Saints.

ther. But this cometh to pass, that the word might be fulfilled that is written in their law, They hate me without a cause. But when the Comforter come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

All Saints day.

The Collect.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. 7. 2.

AND I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and fourty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand.

Of the tribe of Nephthalim were sealed twelve thousand.

Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand.

Of the tribe of Levi were sealed twelve thousand.

Of the tribe of Issachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjamin were sealed twelve thousand.

The Communion.

After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands: and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, & might, be unto our God for ever and ever. Amen.

The Gospel. S. Matth. 5. 1.

Jesus seeing the multitudes, went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoyce and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

The Order for the Administration of the Lords Supper, or Holy Communion.

So many as intend to be partakers of the holy Communion, shall signifie their names to the Curate at least sometime the day before.

And if any of those be an open and notorious evil liver; or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lords Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offend-

After

The Communion.

ed; and that he hath recompensed the parties to whom he hath done wrong, or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

- ¶ The same order shall the Curate use with those betwix whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lords Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his forwardness and malice: the Minister in that case ought not to admit the penitent person to the holy Communion, and not him that is obdurate. Provided that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.

- ¶ The Table at the Communion-time having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the north side of the Table, shall say the Lords Prayer, with the Collect following, the people kneeling.

O Ur Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespases, As thou, and forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

Collect.

A Lmighty God, unto whom all hearts be open, all desires known, and from whom no secret is hid; Cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnifie thy holy Name through Christ our Lord. Amen.

- ¶ Then shall the Priest, turning to the people, rehearse briefly all the Ten Commandments; and the people still kneeling, shall after every Commandment, God mercy for their transgression thereof for the past, and grace to keep the same for the time come, as followeth.

Min

The Communion.

Minister.

God spake these words, and said, I am the Lord thy God : Thou shalt have none other gods but me.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not make to thy self any graven image, in the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bowe down to them, nor worship them : for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, & shew mercy unto thousands in them that love me, and keep my commandments.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not take the Name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his Name in vain.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Remember that thou keep holy the sabbath-day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattel, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the seventh day, and hallowed it.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

The Communion.

Minister.

Thou shalt do no murther.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not commit adultery.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not steal.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not bear false witness against thy neighbour.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People.

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

*¶ Then shall follow one of these two Collects for the Kings, the Priest standing as before, and saying,
Let us pray.*

Almighty God, whose kingdom is everlasting and power infinite; Have mercy upon the whole Church, and so rule the heart of thy chosen servant *Charles*, our King and Governour, that he (knowing whose minister he is) may above all things seek thy honour and glory; and that we and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, thee, and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee and the holy Ghost liveth and reigneth ever one God, world without end. *Amen.*

¶ Or.

Almighty and everlasting God, we are taught by thy holy word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly will. We humbly beseech thee so to dispose and

The Communion.

vern the heart of *Charles* thy servant, our King and Gove-
nour, that in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Sons sake *Jesus Christ* our Lord.

Amen.

¶ Then shall be said the Collect of the day. And immediately after the Collect, the Priest shall read the Epistle, saying, The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the---- Chapter of---beginning at the---verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall be read the Gospel (the people all standing up) saying, The holy Gospel is written in the--- Chapter of---beginning at the---verse. And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.

I Believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord *Jesus Christ*, the onely begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the holy Ghost of the Virgin *Mary*, And was made man, And was crucified also for us under *Pontius Pilate*. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the holy Ghost, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the resurrection of the dead, And the life of the world to come. *Amen.*

¶ Then the Curate shall declare unto the people what Holy-days, or Fasting days are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and the Rites of Matrimony published; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of

The Communion.

Dizine Service, but by the Minister : Nor by him any thing, but what is prescribed in the Rules of the Book, or enjoyned by the King, or by the Ordinary of the place.

¶ Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by Authority.

¶ Then shall the Priest return to the Lords Table, and begin the Offertory, saying one or more of these sentences following, as he thinketh most convenient in his discretion.

Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven. S. Mat. 5. 16.

Lay not up for your selves treasure upon the earth, where the rust and moth doth corrupt, and where thieves break through and steal : but lay up for your selves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal. S. Mat. 6. 19, 20.

Whatsoever ye would that men should do unto you, even so do unto them ; for this is the law and the prophets. S. Mat. 7. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. S. Mat. 7. 21.

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I restore four sold. S. Luke 19. 8.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 1 Cor. 9. 7.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 Cor. 9. 11.

Do ye not know that they who minister about holy things, live of the sacrifice? and they who wait at the altar, are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. 1 Cor. 9. 13, 14.

He that soweth little shall reap little : and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity ; for God loveth a cheerful giver. 2. Cor. 9. 6, 7.

Let him that is taught in the word, minister unto

him that teacheth, in all good things. Be not deceived, God is not mocked : for whatsoever a man soweth, that shall he reap. *Gal. 6. 6, 7.*

While we have time, let us do good unto all men, and specially unto them that are of the household of faith. *Gal. 6. 10.*

Godliness is great riches, if a man be content with that he hath : for we brought nothing into the world, neither may we carry any thing out. *Tim. 6. 6, 7.*

Charge them who are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Tim. 6. 17, 18, 19.*

God is not unrighteous, that he will forget your works and labour that proceedeth of love ; which love ye have shewed for his Names sake, who have ministered unto the saints, and yet do minister. *Heb. 6. 10.*

To do good, and to distribute, forget not ; for with such sacrifices God is pleased. *Heb. 13. 16.*

Whoso hath this worlds good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him ? *1 S. Job. 3. 17.*

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee. *Job. 4. 7.*

Be merciful after thy power. If thou hast much give plenteously. If thou hast little, do thy diligence gladly to give of that little : for so gatherest thou thy self a good reward in the day of necessity. *Job. 4. 8, 9.*

He that hath pity upon the poor, lendeth unto the Lord : and look what he layeth out, it shall be paid him again. *Prov. 19. 17.*

Blessed be the man that provideth for the sick and needy : the Lord shall deliver him in the time of trouble. *Psal. 41. 1.*

Whilst these sentences are in reading, the Deacons, Church-wardens, or other fit person appointed for that purpose, shall receive the alms for the poor, and other donations of the people, in a decent basin, to be provided by the Parish for that purpose ; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done, the Priest shall say,

Let

Let us pray for the whole state of Christs Church militant here in earth.

Almighty and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men ; We

** If there be no alms or oblations, then shall the words (of accepting our alms and oblations) be left out unsaid.*

humbly beseech thee most mercifully (* to accept our alms and oblations, and) to receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: and grant that all they that do confess thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. We beseech thee also to save and defend all Christian Kings, Princes and Governours; and specially thy servant *Charles* our King, that under him we may be godly and quietly governed: and grant unto his whole Councel, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and vertue. Give grace, O heavenly Father, to all Bishops, and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and especially to this Congregation here present, that with meek heart and due reverence they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name, for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christs sake our onely Mediatour and Advocate. *Amen.*

** When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday, or some Holy-day immediately preceding) After the sermon, or Homily ended, he shall read this exhortation following.*

Dearly

Early thro
ch as th
e most
loud of
rance of
one we
ade part
are it is
anks to
at he ha
ot onely
ood and
eing so
ho recei
that will
is to ex
ignity o
e unwor
amine
y, and a
ut so)
heavenly
y God
thy partal
The wa
our live
command
eive you
word, or
and to c
full purp
perceive
gainst G
e shall r
y to m
to the utt
wrongs
wife read
s ye w
Gods ha
holy Co
our dan
phemer
Word, a
n any
ins, or
he taki
into you
of all ini
f body

Early beloved, on ----- day next I purpose,
through Gods assistance, to administer to all
such as shall be religiously and devoutly disposed,
the most comfortable Sacrament of the Body and
Blood of Christ, to be by them received in remem-
brance of his meritorious cross and passion, whereby
we obtain remission of our sins, and are
made partakers of the kingdom of heaven. Where-
fore it is our duty to render most humble and hearty
thanks to Almighty God our heavenly Father, for
that he hath given his Son our Saviour Jesus Christ,
not onely to die for us, but also to be our spiritual
Food and sustenance in that holy Sacrament. Which
being so divine and comfortable a thing to them
who receive it worthily, and so dangerous to them
that will presume to receive it unworthily; my du-
ty is to exhort you in the mean season to consider the
dignity of that holy mystery, and the great peril of
the unworthy receiving thereof, and so to search and
examine your own consciences (and that not light-
ly, and after the manner of dissemblers with God;
but so) that ye may come holy and clean to such
heavenly feast, in the marriage-garment required
by God in holy Scripture, and be received as wor-
thy partakers of that holy Table.

The way and means thereto is: First, to examine
your lives and conversations by the rule of Gods
commandments; and wherein soever ye shall per-
ceive your selves to have offended, either by will,
word, or deed, there to bewail your own sinfulness,
and to confess your selves to Almighty God, with
full purpose of amendment of life. And if ye shall
perceive your offences to be such as are not onely
against God, but also against your neighbours, then
ye shall reconcile your selves unto them, being re-
ady to make restitution and satisfaction according
to the uttermost of your powers, for all injuries and
wrongs done by you to any other; and being like-
wise ready to forgive others that have offended you,
as ye would have forgiveness of your offences at
Gods hand: for otherwise the receiving of the
holy Communion doth nothing else but increase
your damnation. Therefore if any of you be a blas-
phemer of God, an hinderer or slanderer of his
Word, an adulterer, or be in malice, or envy, or
in any other grievous crime; repent you of your
sins, or else come not to that holy Table, lest after
the taking of that holy Sacrament, the devil enter
into you, as he entred into Judas, and fill you full
of all iniquities, and bring you to destruction both
of body and soul.

And

And because it is requisite, that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but require further comfort or counsel; let him come to me, or to some other discreet and learned Minister of Gods Word, and open his grief, that by the ministry of Gods holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ Or in case he shall see the people negligent to come to the holy Communion, instead of the former, he shall use this exhortation.

Dearly beloved brethren, on ----- I intend by Gods grace to celebrate the Lords Supper unto which in Gods behalf I bid you all that are here present, and beseech you for the Lord Jesus Christs sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his Table with all kind of provision, so that there lacketh nothing but the guests to sit down, and yet they who are called (without any cause) most thankfully refuse to come. Which of you in such case would not be moved? Who would not think it a great injury and wrong done unto him? Wherefore ye most dearly beloved in Christ, take ye good heed lest ye withdrawing your selves from this holy Supper, provoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise hindred with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say you will not come? when ye should return to God and say, will ye excuse your selves, and say ye are not ready? Consider earnestly with your selves, how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. For my part shall be ready, and according to mine office, I bid you in the name of God, I call you in Christs behalf, I exhort you as you love your own

pow
refo
of thee
held, t
a son in
with he
nothing
hold th
cording
from ho

O A
vangel
like ch
doctrin
holy G

U Nt
to
he faith
activity
the alce
most in
tender
all heav
some
lists, a
ecting
the ed
in the
the So
sure o
hence
and ca
the fle
they in
love, r
the he
stly jo
every
workin
of the

I Am
ma
take

Saint Mark.

power of the Highest shall overshadow thee :
before also that holy thing which shall be born
of thee, shall be called the Son of God. And be-
hold, thy cousin Elizabeth, she hath also conceived
a son in her old age ; and this is the sixth moneth
with her who was called barren. For with God
nothing shall be impossible. And Mary said, Be-
hold the hand-maid of the Lord ; be it unto me ac-
cording to thy word. And the angel departed
from her.

Saint Marks day.

The Collect.

O Almighty God, who hast instructed thy holy
Church with the heavenly doctrine of thy E-
vangelist Saint Mark ; Give us grace, that being not
like children carried away with every blast of vain
doctrine, we may be established in the truth of thy
holy Gospel, through Jesus Christ our Lord. *Amen.*

The Epistle. Eph. 4. 7.

UNTO every one of us is given grace according
to the measure of the gift of Christ. Wherefore
he saith, When he ascended up on high, he led cap-
tivity captive, and gave gifts unto men. (Now that
he ascended, what is it but that he also descended
into the lower parts of the earth ? He that de-
scended is the same also that ascended up far above
all heavens, that he might fill all things) And he gave
some Apostles, and some Prophets, and some Evange-
lists, and some Pastours and Teachers ; for the per-
fecting of the saints, for the work of the ministry, for
the edifying of the body of Christ ; till we all come
in the unity of the faith, and of the knowledge of
the Son of God, unto a perfect man, unto the mea-
sure of the stature of the fulness of Christ ; that we
henceforth be no more children, tossed to and fro,
and carried about with every wind of doctrine by
the sleight of men, and cunning craftiness whereby
they lie in wait to deceive ; but speaking the truth in
love, may grow up into him in all things, which is
the head, even Christ. From whom the whole body,
fitly joyned together, and compacted by that which
every joynt supplieth, according to the effectual
working in the measure of every part, maketh increase
of the body, unto the edifying of it self in love.

The Gospel. S. John 15. 1.

I Am the true vine, and my Father is the husband-
man. Every branch in me that beareth not fruit,
he taketh away ; and every branch that beareth fruit,

he purgeth it, that it may bring forth more fruit. Now ye are cleane through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of it self, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept the Fathers commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

(Saint Philip and Saint James day.)

The Collect.

O Almighty God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life, that following the steps of thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. S. James i. 1.

JAMES a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoyce in that he is exalted; but the rich, in that he is made low; because as the flower of the grass he shall pass

ruit.
have
s the
de in
e. I
deth
much
man
and is
into
e, and
e, and
glo-
e my
ve I
o my
as I
de in
that
joy

ever-
y Son
life,
Saint
n the
same

Jesus
tered
joy
wing
pati-
that
g. If
that
and
no-
wave
or let
thing
le in
joyce
he in
e shall
pass



St. James Major.

3 away. For the sun is no sooner risen with a
 ming heat, but it withereth the grass, and the
 ver thereof falleth, and the grace of the fashion
 it perisheth: so also shall the rich man fade away
 his ways. Blessed is the man that endureth tem-
 tion; for when he is tried, he shall receive the
 wn of life, which the Lord hath promised to them
 t love him.

The Gospel. S. John 14. 1.

And Jesus said unto his disciples, Let not your
 heart be troubled; ye believe in God, believe
 in me. In my fathers house are many manfi-
 s; if it were not so, I would have told you. I
 to prepare a place for you: And if I go and
 epare a place for you, I will come again, and re-
 ve you unto my self, that where I am, there ye
 y be also. And whither I go, ye know, and the
 y ye know. Thomas saith unto him, Lord, we
 ow not whither thou goest, and how can we
 ow the way? Jesus saith unto him, I am the way,
 etruth, and the life; no man cometh unto the
 ther, but by me. If ye had known me, ye should
 ve known my Father also; and from henceforth
 know him, and have seen him. Philip saith un-
 him, Lord, shew us the Father, and it sufficeth
 Jesus saith unto him, Have I been so long
 ne with you, and yet hast thou not known me,
 lip? He that hath seen me, hath seen the Fa-
 er; and how sayest thou then, Shew us the F-
 er? Believest thou not that I am in the Father,
 d the Father in me? The words that I speak un-
 you, I speak not of my self; but the Father
 at dwelleth in me, he doeth the works. Believe
 , that I am in the Father, and the Father in me;
 else believe me for the very works sake. Verily,
 ily I say unto you, He that believeth on me, the
 orks that I do, shall he do also, and greater works
 en these shall he do; because I go unto my Fa-
 er. And whatsoever ye shall ask in my name,
 at will I do, that the Father may be glorified in
 e Son. If ye shall ask any thing in my Name, I
 ll do it.

Saint Barnabas the Apostle.

The Collect.

Lord God Almighty, who didst endue thy
 holy Apostle Barnabas with singular gifts of
 holy Ghost; Leave us not, we beseech thee,
 nte of thy manifold gifts, nor yet of grace

use them alway to thy honour and glory, through
Jesus Christ our Lord. Amen.

For the Epistle. Acts 11.22.

TIdings of these things came unto the ears of the
Church which was in Jerusalem; and they sent
forth Barnabas, that he should go as far as Antioch.
Who when he came, and had seen the grace of
God, was glad, and exhorted them all, that with
purpose of heart they would cleave unto the Lord.
For he was a good man, and full of the holy Ghost,
and of faith; and much people was added unto
the Lord. Then departed Barnabas to Tarsus for
to seek Saul. And when he had found him, he
brought him unto Antioch. And it came to pass,
that a whole year they assembled themselves with
the church, and taught much people; and the dis-
ciples were called Christians first in Antioch. And
in these days came prophets from Jerusalem unto
Antioch. And there stood up one of them named
Agabus, and signified by the Spirit, that there
should be great dearth throughout all the world;
which came to pass in the days of Claudius Cesar.
Then the disciples, every man according to his abili-
ty, determined to send relief unto the brethren
which dwelt in Judea. Which also they did, and
sent it to the elders by the hands of Barnabas and
Saul.

The Gospel. S. John 15.12.

THis is my commandment, that ye love one ano-
ther as I have loved you. Greater love hath
no man then this, that a man lay down his life for
his friends. Ye are my friends, if ye do whatsoever
I command you. Henceforth I call you not servants;
for the servant knoweth not what his lord doeth;
but I have called you friends; for all things that I
have heard of my Father, I have made known unto
you. Ye have not chosen me, but I have chosen you,
and ordained you, that ye should go and bring
forth fruit, and that your fruit should remain; that
whatsoever ye shall ask of the Father in my Name,
he may give it you.

Saint John Baptist.

The Collect.

Almighty God, by whose providence thy servant
John Baptist was wonderfully born, and sent
to prepare the way of thy Son our Saviour, by
his preaching of repentance; Make us so to follow his
doctrine and holy life, that we may truly repent ac-
cording to his teaching.

Saint John Baptist.

According to his preaching, and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truths sake, through Jesus Christ our Lord. Amen.

For the Epistle. Isai. 40. 1.

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lords hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth, but the word of our God shall stand forever. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Gospel. S. Luke. 1. 57.

Elisabeths full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her, and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child, and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of th kindred that is called by his name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was

Saint Peter.

opened immediately, and his tongue loosed, and he spake and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill-country of Judea. And all they that had heard them, laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, Child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God, whereby the Day-spring from on high hath visited us; to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit; and was in the deserts till the day of his shewing unto Israel.

Saint Peters day.

The Collect.

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastours diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 12. 1.

ABout that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceed



St. Peter.

Pe



Ac
him
an
ca
me
hu



Act. 12. 8. 9. And the angle said unto him gird thy self and bind on thy sandals and so he did and he sayeth unto him cast thy garment about thee & follow me: And he went out and followed him.

THE FIRST BOOK OF THE
EVANGELIUM
ACCORDING TO
MATTHEW

IN THE FIRST YEAR OF THE REIGN
OF OUR LORD JESUS CHRIST
HE WENT INTO GALILEE
AND PREACHED IN THE
SYNAGOGUES OF THEM
AND SAID UNTO THEM
FOLLOW ME AND I WILL
SEND YOU TO PREACH
IN ALL THE WORLD
AND WHOEVER SHALL
DO THESE THINGS
SHALL HAVE LIFE
ETERNAL

ded
day
pre
ed
inte
peo
pra
to
bro
ing
and
And
and
ter
up
And
bind
into
me.
not
but
the
iron
to t
paf
gel
to h
Lore
out
tion

W
Who
And
pift
the
ye t
Tho
Jesu
Sim
veal
ven.
and
gate
give
and
boun
on ea

Saint Peter.

ded further to take Peter also. (Then were the days of unleavened bread) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of souldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two souldiers, bound with two chains; and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thy self, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him, and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Gospel. S. Mat. 16. 13.

When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say, that I, the Son of man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

Saint James the Apostle.

The Collect.

GRant, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we forsaking all wordly and carnal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts. 11. 27. and part of chap. 12.

IN those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.

The Gospel. S. Mat. 20. 20.

Then came to him the mother of Zebedees children, with her sons worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.



St. James Minor.



S^t. Bartholomew.

St. Chad's Church
fell down July 9th
1788 upon the Sunday
following divine Service
was at St. Mary's
at 9 o'clock in the
morning the text
was in the 3rd Chapter
of the Lamentations
of Jeremiah verse the
22nd. It is of the Lord's
mercies that we are
not consumed, because
his compassions fail
not. by the Rev^d M^r
Richard Hedderley
Rector

The Communion.

vation, that ye will be partakers of this holy communion. And as the Son of God did vouchsafe to yield up his soul by death upon y^e cross for your salvation: so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: Which if ye shall neglect to do, consider with your selves how great injury ye do unto God, and how sore punishment awaiteth over your heads for the same; when ye wilfully abstain from the Lords Table, and separate from your brethren who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by Gods grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

At the time of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this exhortation.

Dearly beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament, (for then we spiritually eat the flesh of Christ, & drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us:) So is the danger great, if we receive the same unworthily. For then we are guilty of the body and blood of Christ our Saviour; we eat and drink our own damnation, notwithstanding the Lords body; we kindle Gods wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore your selves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men, so shall ye be meet partakers of those holy mysteries. And above all things, ye must give most humble and hearty thanks to God the Father, the Son, and the holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man, who did humble himself even to the death upon the cross, for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to

The Communion.

everlasting life. And to the end that we should al-
way remember the exceeding great love of our Ma-
ster, and onely Saviour Jesus Christ, thus dying for
us, and the innumerable benefits which by his pre-
cious blood-shedding he hath obtained to us; he hath
instituted and ordained holy mysteries, as pledges
of his love, and for a continual remembrance of his
death, to our great and endless comfort. To him
therefore with the Father, and the holy Ghost, let
us give (as we are most bounden) continual thanks,
submitting our selves wholly to his holy will and
pleasure, and studying to serve him in true holi-
ness and righteousness all the days of our life. Amen.

*¶ Then shall the Priest say to them that come to receive
the holy Communion,*

YE that do truly and earnestly repent you of
your sins, and are in love and charity with
your neighbours, and intend to lead a new life, fol-
lowing the commandments of God, and walking
from henceforth in his holy ways; Draw near with
faith, and take this holy Sacrament to your comfort;
and make your humble confession to Almighty God,
meekly kneeling upon your knees.

*¶ Then shall this general confession be made in the name
of all those that are minded to receive the holy Commu-
nion, by one of the Ministers, both he and all the people
kneeling humbly upon their knees, and saying,*

Almighty God, Father of our Lord Jesus Christ,
Maker of all things, Judge of all men; We ac-
knowledge and bewail our manifold sins and wick-
edness, which we from time to time most grievously
have committed, by thought, word, and deed, Against
thy Divine Majesty, Provoking most justly thy wrath
and indignation against us. We do earnestly repent,
And are heartily sorry for these our misdoings; The
remembrance of them is grievous unto us, The bur-
den of them is intolerable. Have mercy upon us,
Have mercy upon us, most merciful Father; For thy
Son our Lord Jesus Christs sake, Forgive us all that
is past, And grant that we may ever hereafter serve
and please thee In newness of life, To the honour
and glory of thy Name, Through Jesus Christ our
Lord. Amen.

*¶ Then shall the Priest (or the Bishop being present)
stand up, and turning himself to the people, pronounce
this Absolution.*

Almighty God our heavenly Father, who of his
great mercy hath promised forgiveness of sins
to all them that with hearty repentance and true
faith turn unto him; Have mercy upon you, pardon
and

The Communion.

and deliver you from all your sins, confirm and strengthen you in all goodnes, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

¶ Then shall the Priest say,

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

Come unto me, all that travel and are heavy laden, and I will refresh you. *S. Math. II. 28.*

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *S. John 3. 16.*

Hear also what S. Paul saith.

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. *1 Tim. I. 15.*

Hear also what S. John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. *1 S. John 2. 1.*

¶ After which the Priest shall proceed, saying,

Lift up your hearts.

Answer.

We lift them up unto the Lord.

Priest.

Let us give thanks unto our Lord God.

Answer.

It is meet and right so to do.

¶ Then shall the Priest turn to the Lords Table, and say,

It is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks unto thee,

O Lord, † Holy † *These words, [Holy Father] must be omitted on Trinity Sunday.*
Father, Almighty, everlasting God.

¶ Here shall follow the proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, holy, holy Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord, most High. *Amen.*

¶ Proper Prefaces.

¶ Upon Christmas day, and seven days after.

Because thou didst give Jesus Christ thine only Son to be born as at this time for us, who by the operation of the holy Ghost was made very man

The Communion.

of the substance of the Virgin Mary his mother, and
that without spot of sin, to make us clean from all
iniquity. Therefore with Angels, &c.

¶ *Upon Easter day, and seven days after.*

But chiefly are we bound to praise thee for the
glorious resurrection of thy Son Jesus Christ our
Lord: for he is the very Paschal Lamb which was
offered for us, and hath taken away the sin of the
world; who by his death hath destroyed death, and
by his rising to life again, hath restored to us ever-
lasting life. Therefore, &c.

¶ *Upon Ascension day, and seven days after.*

Through thy most dearly beloved Son Jesus Christ
our Lord, who after his most glorious resur-
rection, manifestly appeared to all his Apostles, and
in their sight ascended up into heaven to prepare a
place for us; that where he is, thither we might al-
so ascend, and reign with him in glory. There-
fore, &c.

¶ *Upon Whitsunday, and six days after.*

Through Jesus Christ our Lord; according to
whose most true promise, the holy Ghost came
down as at this time from heaven with a sudden
great sound, as it had been a mighty wind, in the
likeness of fiery tongues, lighting upon the Apo-
stles, to teach them, and to lead them to all truth,
giving them both the gift of divers languages, and
also boldness with fervent zeal, constantly to preach
the gospel unto all nations, whereby we have been
brought out of darkness and error, into the clear
light and true knowledge of thee, and of thy Son
Jesus Christ. Therefore, &c.

¶ *Upon the Feast of Trinity onely.*

Who art one God, one Lord; not one onely
Person, but three Persons in one substance.
For that which we believe of the glory of the Fa-
ther, the same we believe of the Son, and of the ho-
ly Ghost, without any difference or inequality.
Therefore, &c.

¶ *After each of which Prefaces, shall immediately be
sung or said,*

Therefore with Angels and Archangels, and
with all the company of heaven, we laud
and magnifie thy glorious name, evermore praising
thee, and saying, Holy, holy, holy, Lord God of
hosts, heaven and earth are full of thy glory. Glory
be to thee, O Lord most High. Amen.

¶ *Then*

The Communion.

¶ Then shall the Priest, kneeling down at the Lords Table, say in the name of all them that shall receive the Communion, this Prayer following.

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him and he in us. *Amen.*

¶ When the Priest, standing before the Table, hath so ordered the bread and wine, that he may with the more readiness and decency break the bread before the people, and take the cup into his hands, he shall say the Prayer of Consecration, as followeth.

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption, who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death, until his coming again: Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christs holy Institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: Who in the same night that he was betrayed, † took bread, and when he had given thanks, * he brake it, and gave it to his disciples, saying, Take, eat, † this is my body which is given for you, do this in remembrance of me. Likewise after supper * he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this † is my blood of the New Testament, which is shed for you and for many

*† Here the Priest is to take the Paten into his hands: * And here to break the bread: † And here to lay his hand upon all the bread. * Here he is to take the cup into his hand: † And here to lay his hand upon every vessel, (be it Chalice or Flagon) in which there is any wine to be consecrated.*

¶ Then

The Communion.

For the remission of sins : Do this as oft as ye shall
rink it, in remembrance of me. Amen.

Then shall the Minister first receive the Communion in
both kinds himself, and then proceed to deliver the
same to the Bishops, Priests and Deacons in like man-
ner (if any be present) and after that, to the people
also in order, into their hands, all meekly kneeling.
And when he delivereth the bread to any one, he
shall say,

The body of our Lord Jesus Christ, which was
given for thee, preserve thy body and soul un-
to everlasting life. Take and eat this in remem-
brance that Christ died for thee, and feed on him in
thy heart by faith with thanksgiving.

And the Minister that delivereth the cup to any one,
shall say,

The blood of our Lord Jesus Christ, which was
shed for thee, preserve thy body and soul unto
everlasting life. Drink this in remembrance that
Christ's blood was shed for thee, and be thankful.

If the consecrated bread or wine be all spent before
all have communicated; the Priest is to consecrate
more according to the form before prescribed: be-
ginning at [Our Saviour Christ in the same night,
&c.] for the blessing of the bread; and at [Like-
wise after Supper, &c.] for the blessing of the
cup.

When all have communicated; the Minister shall re-
turn to the Lords Table, and reverently place upon it
what remaineth of the consecrated Elements, cover-
ing the same with a fair linen cloth.

Then shall the Priest say the Lords Prayer, the people
repeating after him every Petition.

Our Father, which art in heaven; Hallowed be
thy Name. Thy kingdom come. Thy will be
done in earth, As it is in heaven. Give us this day
our daily bread. And forgive us our trespasses, As
we forgive them that trespass against us. And lead
us not into temptation; But deliver us from evil.
For thine is the kingdom, The power and the glo-
ry, For ever and ever. Amen.

After shall be said, as followeth.

O Lord and heavenly Father, we thy humble
servants entirely desire thy Fatherly goodness,
mercifully to accept this our sacrifice of praise and
thanksgiving; most humbly beseeching thee to
grant, that by the merits and death of thy Son Je-
sus Christ, and through faith in his blood, we and
all thy whole Church may obtain remission of our
sins, and all other benefirs of his passion. And here

The Communion.

we offer and present unto thee, O Lord, our selves, our souls and bodies to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold sins to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ Or this.

Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom with thee and the holy Ghost be all honour and glory, world without end. *Amen.*

¶ Then shall be said or sung;

Glory be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the holy Ghost, art most high in the glory of God the Father. *Amen.*

The Communion.

¶ *Then the Priest (or Bishop, if he be present) shall them depart with this blessing.*

THe peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the holy Ghost, be among you, and remain with you always. *Amen.*

¶ *Collects to be said after the Offertory, when there is Communion, every such day one or more; and the same may be said also, as often as occasion shall serve after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.*

Assist us mercifully; O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

O Almighty Lord and everlasting God, vouchsafe we beseech thee, to direct, sanctifie, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

Grant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

Almighty God, who hast promised to hear the petitions of them that ask in thy Sons Name; We

The Communion.

We beseech thee mercifully to incline thine ears to us, that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity; and to the setting forth of thy glory, through Jesus Christ our Lord. Amen.

¶ Upon the Sundays and other holy days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer [For the good estate of the Catholick Church of Christ] tog ther with one or mo of these Collects last before rehearsed, concluding with the Blessing.

¶ And there shall be no celebration of the Lords Supper, except there be a convenient number to communicate with the Priest, according to his discretion.

¶ And if there be not above twenty persons in the Parish, of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.

¶ And in Cathedral and Collegiate Churches and Colledges, where there are many Priests & Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.

¶ And to take away all occasion of dissension, and superstition, which any person hath or might have concerning the bread and wine, it shall suffice that the bread be such as is usual to be eaten; but the best and purest wheat bread that conveniently may be gotten.

¶ And if any of the bread and wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest, and such other of the Communicants as he shall then call unto him, shall immediately after the Blessing, reverently eat and drink the same.

¶ The bread and wine for the Communion shall be provided by the Curate and the Church-wardens, at the charges of the Parish.

¶ And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies, and pay to them or him all Ecclesiastical duties, accustomably due, then and at that time to be paid.

¶ After the Divine Service ended, the money given at the Offertory, shall be disposed of to such pious, and charitable uses as the Minister and Churchwardens shall

Publick Baptism of Infants.

shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

WHereas it is ordained in this Office for the Administration of the Lords Supper, that the Communicants should receive the same Kneeling; (which Order is well meant, for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation and disorder in the holy Communion, as might otherwise ensue) Yet, lest the same Kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obduracy, be misconstrued and depraved; It is here declared, that there by no Adoration is intended, or ought to be done either unto the Sacramental bread and wine, there bodily received, or unto any Corporal Presence of Christs Natural Flesh and Blood. For the Sacramental bread and wine remain still in their very natural substances, and therefore may not be adored (for that were Idolatry to be abhorred of all faithful Christians) And the Natural Body and Blood of our Saviour Christ are in heaven, and not here; it being against the truth of Christs Natural Body, to be at one time in more places then one.

The Ministration of Publick Baptism of Infants to be used in the Church.

THe people are to be admonished, That it is most convenient that Baptism should not be administered but upon Sundays and other Holy-days, ~~in~~ ⁱⁿ the most number of people come together: as well for that the Congregation there present may testifie the receiving of them that be newly Baptized into the number of Christs Church; as also because in the Baptism of infants, every man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the vulgar tongue. Nevertheless (if necessity so require) children may be baptized upon any other day.

¶ And note, That there shall be for every male-child to be Baptized, two Godfathers and one Godmother: and for every female, one Godfather and two Godmothers.

¶ When there are children to be baptized, the Parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer,

The Baptism of Jesus

39



Mat. 3. 17. And lo a voice from heaven saying this is my beloved son in whom I am well pleased: Luk. 3. 23. and Jesus himselfe began to be about thirty years of age.

Handwritten text in a cursive script, likely a list or index, visible along the left margin of the page. The text is partially obscured by the binding and appears to be written in dark ink.

Main body of the page containing faint, illegible handwritten text, possibly a list or index, written in a cursive script. The text is very faded and difficult to read, appearing as light grey or brownish marks against the aged paper background.

Publick Baptism of Infants.

to the Curate. And then the Godfathers and Godmothers, and the people, with the children must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate in his discretion shall appoint. And the Priest coming to the Font (which is then to be filled with pure water) and standing there, shall say,

Hath this child been already baptized, or no?

¶ If they answer, No : Then shall the Priest proceed as followeth.

Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this child* that thing which by nature *he* cannot have: that *he* may be baptized with water and the holy Ghost, and received into Christs holy Church, and be made a lively member of the same.

¶ Then shall the Priest say,

Let us pray.

Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the Red sea, figuring thereby thy holy baptism; and by the baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctifie water to the mystical washing away of sin; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon *this child*; wash *him* and sanctifie *him* with the holy Ghost, that *he* being delivered from thy wrath, may be received into the ark of Christs Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesom world, that finally *he* may come to the land of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord. Amen.

Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *this Infant*, that *he* coming to thy holy baptism, may receive remission of his sins by spiritual regeneration. Receive *him*. O Lord, as thou hast promised,

Publick Baptism of Infants.

vel-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: so give now unto us that ask; let us that seek find; open the gate unto us that knock, that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised, by Christ our Lord. *Amen.*

Then shall the people stand up, and the Priest shall say,

hear the words of the Gospel written by Saint Mark, in the tenth chapter, at the thirteenth verse.

They brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them. *S. Mark 10. 13.*

After the Gospel is read, the Minister shall make this brief exhortation upon the words of the Gospel.

Beloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive now by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this present infant*, that he will embrace *him* with the arms of his mercy, that he will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father towards *this infant*, declared by his Son Jesus Christ, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing *this Infant* to his holy baptism, let us faithfully and devoutly give thanks unto him, and say,

Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: Increase this knowledge,

Publick Baptism of Infants.

and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, that *he* may be born again, and be made an heir of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ Then shall the Priest speak unto the Godfathers and Godmothers on this wise.

Dearly beloved, ye have brought *this child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to relea *him* of *his* sins, to sanctifie *him* with the holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for : which promise he for his part will most surely keep and perform. Wherefore after this promise made by Christ, *this Infant* must also faithfully for *his* part, promise by you that are *his* sureties (until *he* come of age to take it upon *himself*) that *he* will renounce the devil and all his works, and constantly believe Gods holy word, and obediently keep his commandments.

I demand therefore,

Dost thou in the name of this child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them ?

Answer.

I renounce them all.

Minister.

Dost thou believe in God the Father Almighty, Maker of heaven and earth ?

And in Jesus Christ his onely begotten Son our Lord ? and that he was conceived by the holy Ghost ; born of the Virgin Mary ; that he suffered under Pontius Pilate, was crucified, dead, and buried ; that he went down into hell, and also did rise again the third day ; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty ; and from thence shall come again at the end of the world, to judge the quick and the dead ?

And dost thou believe in the holy Ghost ; the holy Catholick Church ; the Communion of saints ; the remission of sins ; the resurrection of the flesh ; and everlasting life after death ?

Answer.

All this I stedfastly believe.

Publick Baptism of Infants.

Minister.

Wilt thou be baptized in this Faith?

Answer.

That is my desire.

Minister.

Wilt thou then obediently keep Gods holy
and commandments, and walk in the same
the days of thy life?

Answer.

I will.

¶ Then shall the Priest say,

O Merciful God, grant that the old Adam in this
child may be so buried, that the new man may
be raised up in him. *Amen.*

Grant that all carnal affections may die in him,
and that all things belonging to the Spirit may live
and grow in him. *Amen.*

Grant that he may have power & strength to have
victory, and to triumph against the devil, the world,
and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by
our office and ministry, may also be endued with
heavenly virtues, and everlastingly rewarded,
through thy mercy, O blessed Lord God, who dost
live and govern all things world without end.
Amen.

Almighty everliving God, whose most dearly
beloved Son Jesus Christ, for the forgiveness of
our sins, did shed out of his most precious side both
water and blood, and gave commandment to his
disciples, that they should go teach all nations, and
baptize them in the name of the Father, and of the
Son, and of the holy Ghost; Regard we beseech
thee, the supplications of thy congregation; sancti-
fie this water to the mystical washing away of sin:
and grant that this child now to be baptized there-
in, may receive the fulness of thy grace, and ever
remain in the number of thy faithful and elect chil-
dren, through Jesus Christ our Lord. *Amen.*

*¶ Then the Priest shall take the child into his hands, and
shall say to the Godfathers and Godmothers,
Name this child.*

*And then naming it after them (if they shall certifie
him that the child may well endure it) he shall dip
it in the water discreetly and warily, saying,*

N I Baptize thee In the Name of the Father,
and of the Son, and of the holy Ghost. *Amen.*

*¶ But if they certifie, that the child is weak, it shall
suffice to pour water upon it, saying the foresaid
words,*

Publick Baptism of Infants.

NI Baptize thee In the Name of the Father,
and of the Son, and of the holy Ghost. Amen.

¶ Then the Priest shall say,

WE receive this child into the congregation of
Christs flock, † and do sign him with the sign
of the cross, in token that hereafter
he shall not be ashamed to confess
the faith of Christ crucified, and man-
fully to fight under his banner, against
sin, the wrold, and the devil, and to
continue Christs faithful souldier and
servant unto his lives end. Amen.

† Here the
Priest shall
make a cross
upon the
childs fore-
head.

¶ Then shall the Priest say,

SEeing now, dearly beloved brethren, that this
child is regenerate and grafted into the body of
Christs Church, let us give thanks unto Almighty
God for these benefits, and with one accord make
our prayers unto him, that this child may lead the
rest of his life according to this beginning.

¶ Then shall be said, all kneeling,

OUr Father, which art in heaven; Hallowed be
thy Name. Thy kingdom come. Thy will be
done in earth, As it is in heaven. Give us this day
our daily bread. And forgive us our trespasses, As
we forgive them that trespass against us. And lead
us not into temptation; But deliver us from evil.
Amen.

¶ Then shall the Priest say,

WE yield thee hearty thanks, most merciful
Father, that it hath pleased thee to regenerate
this infant with thy holy Spirit, to receive him
for thine own child by adoption, and to incorpo-
rate him into thy holy Church. And humbly we
beseech thee to grant, that he being dead unto sin,
and living unto righteousness, and being buried
with Christ in his death, may crucifie the old man,
and utterly abolish the whole body of sin, and that
as he is made partaker of the death of thy Son, he
may also be partaker of his resurrection; so that fi-
nally with the residue of thy holy Church, he may be
an inheritour of thine everlasting kingdom, through
Christ our Lord: Amen.

¶ Then all standing up, the Priest shall say to the God-
fathers and Godmothers this exhortation following.

FOrasmuch as this child hath promised by you his
sureties, to renounce the devil and all his
works, to believe in God, and to serve him; ye
must remember, that it is your parts and duties to
see that this infant be taught, so soon as he shall be a-

Private Baptism.

ble to learn, what a solemn vow, promise and profession *he hath* here made by you. And that *he may* know these things the better, ye shall call upon *him* to hear Sermons, and chiefly ye shall provide that *he* may learn the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his souls health; and that *this child* may be virtuously brought up to lead a godly and a Christian life; remembering always that baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto him; that as he died and rose again for us, so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying our evil and corrupt affections, and daily proceeding in all vertue and godliness of living.

¶ Then shall he add and say,

YE are to take care that *this child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and be further instructed in the Church-Catechism set forth for that purpose.

IT is certain by Gods word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved.

TO take away all scruple concerning the use of the sign of the Cross in Baptism; the true explication thereof, and the just reasons for the retaining of it, may be seen in the thirtieth Canon, first published in the year MDCIV.

The Ministration of Private Baptism of Children in Houses.

¶ **T**He Curates of every Parish shall often admonish the people, that they defer not the baptism of their children longer then the first or second Sunday next after their birth, or other Holy-day falling between, unless upon a great and reasonable cause, to be approved by the Curate.

¶ And also they shall warn them, that without like great cause and necessity they procure not their children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion.

¶ First let the Minister of the Parish (or in his absence, any other lawful Minister that can be procured)

Private Baptism.

omile and p
nd that he m
call upon hi
provide that
er, and the t
, and all othe
w and believ
d may be ve
nd a Christia
m doth repre

to follow the
be made like
again for us
in sin, and r
fortifying al
y proceeding
e brought to
, so soon as
er, and the
ue, and be
m set forth

ich are bap-
n, are un-

e use of the
explicati-
ining of it,
sted in the

ptism of

admonish
baptism of
nd Sunday
alling be-
cause, to

about like
their chil-
res. But
Baptism

his ab-
procured)
with

with them that are present, call upon God, and say the Lords Prayer, and so many of the Collects appointed to be said before in the form of Publick Baptism, at the time and present exigence will suffer. And then the child being named by some one that is present, the Minister shall pour water upon it, saying these words;

N I Baptize thee In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ Then all kneeling down, the Minister shall give thanks unto God, and say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy holy Spirit; to receive him for thine own child by adoption, and to incorporate him into thy holy Church. And we humbly beseech thee to grant, that as he is now made partaker of the death of thy Son, so he may be also of his resurrection: And that finally with the residue of thy Saints he may inherit thine everlasting kingdom, through the same thy Son Jesus Christ our Lord. Amen.

¶ And let them not doubt, but that the child so baptized, is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the child which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Minister of the same Parish did himself baptize that child, the Congregation may be certified of the true form of Baptism, by him privately before used: In which case he shall say thus,

I certify you, that according to the due and prescribed Order of the Church, at such a time, and at such a place, before divers witnesses I baptized this child.

¶ **B**ut if the child were baptized by any other lawful Minister; then the Minister of the Parish where the child was born or christened, shall examine and try whether the child be lawfully baptized, or no. In which case, if those that bring any child to the Church, do answer, that the same child is already baptized, then shall the Minister examine them further, saying,

By whom was this child baptized?

Who was present when this child was baptized? Because some things essential to this Sacrament may happen to be omitted through fear or haste in such times of extremity; therefore I demand further of you,

With

Private Baptism.

With what matter was this child baptized?

With what words was this child baptized?

¶ And if the Minister shall find by the answers of as bring the child, that all things were done as ought to be; then shall not he Christen the child again, but shall receive him as one of the flock of Christian people, saying thus,

I Certifie you, that in this case all is well done, and according unto due order, concerning baptizing of this child; who being born in original sin, and in the wrath of God, is now by the power of Regeneration in Baptism received into the number of the children of God, and heirs of everlasting life: For our Lord Jesus Christ doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto him, as the holy Ghost doth witness to our comfort on this wise.

The Gospel. 5. Mark 10. 13.

They brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbade them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this brief exhortation upon the words of the Gospel.

Beloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received this present infant, that he hath embraced him with the arms of his mercy, and (as he hath promised in his holy word) will give unto him the blessing of eternal life, and make him partaker of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ towards this infant, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us.

Private Baptism.

Our Father, which art in heaven ; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day daily bread. And forgive us our trespases, As thou forgive them that trespass against us. And lead us not into temptation ; but deliver us from evil.

Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast purchased to call us to the knowledge of thy grace and faith in thee ; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to this infant, that he being born again, and being made an heir of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and attain thy promise, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

Then shall the Priest demand the name of the child, which being by the Godfathers and Godmothers pronounced, the Minister shall say,

Dost thou in the name of this child renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Answer.

I renounce them all.

Minister.

Dost thou believe in God the Father Almighty, maker of heaven and earth?

And in Jesus Christ his onely begotten Son our Lord? And that he was conceived by the holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the holy Ghost; the holy Catholick Church; the Communion of saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer.

All this I stedfastly believe.

Minister.

Wilt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Answer.

Private Baptism.

Answer.

I will.

¶ Then the Priest shall say,

WE receive this child into the Congregation of Christs flock, and do *†* sign him with

† The Priest shall make a cross upon the childs forehead.

sign of the cross, in token hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to stand under his banner against all the world, and the devil; and

continue Christs faithful souldier and servant to his lives end. Amen.

¶ Then shall the Priest say,

Seeing now, dearly beloved brethren, that this child is by Baptism regenerate and grafted into the body of Christs Church, let us give thanks to Almighty God for these benefits, and with one accord make our prayers unto him, that he may bless the rest of his life according to this beginning.

¶ Then shall the Priest say,

WE yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church. And humbly we beseech thee to grant, that he being dead unto sin and living unto righteousness, and being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole body of sin, and that as he is made partaker of the death of thy Son, he may also be partaker of his resurrection; so that finally with the residue of thy holy Church, he may be an inheritor of thine everlasting kingdom, through Jesus Christ our Lord. Amen.

¶ Then all standing up, the Minister shall make this exhortation to the Godfathers and Godmothers.

Forasmuch as this child hath promised by you his sureties, to renounce the devil and all his works, to believe in God and to serve him; ye must remember that it is your parts and duties, to see that this infant be taught, so soon as he shall be able to learn, what a solemn vow, promise and profession he hath made by you. And that he may know these things the better, ye shall call upon him to hear Sermons, and chiefly ye shall provide that he may learn the Creed, the Lords Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his soules health; and that this child may

Baptism of those of riper years.

vertuously brought up to lead a godly and a
Christian life; remembering alway that Baptism
represent unto us our profession, which is to
follow the example of our Saviour Christ, and be
like unto him; that as he died and rose again
for us; so should we who are baptized, die from
sin and rise again unto righteousness, continually
purifying all our evil and corrupt affections, and
proceeding in all vertue and godliness of li-
ving.

BUt if they which bring the Infant to the Church
do make such uncertain answers to the Priests
questions, as that it cannot appear that the child was
baptized with water, In the Name of the Father,
and of the Son, and of the holy Ghost (which are
essential parts of Baptism) then let the Priest bap-
tize it in the form before appointed for Publick
Baptism of Infants; saving that at the dipping of
the child in the Font, he shall use this form of words

thou art not already baptized, N. I baptize
thee In the Name of the Father, and of the
Son, and of the Holy Ghost. Amen.

**The Ministrations of Baptism to such as are
of riper years, and able to answer for
themselves.**

WHen any such persons as are of riper years are
to be baptized, timely notice shall be given to
the Bishop, or whom he shall appoint for that purpose,
a week before at the least, by the Parents, or some o-
ther discreet persons; that so due care may be taken for
their examination, whether they be sufficiently in-
structed in the principles of the Christian Religion;
and that they may be exhorted to prepare themselves
with prayers and fasting for the receiving of this holy
Sacrament.

And if they shall be found fit, then the Godfathers
and Godmothers (the people being assembled upon
the Sunday or Holy-day appointed) shall be ready to
present them at the Font immediately after the se-
cond Lesson, either at Morning or Evening Prayer,
as the Curate in his discretion shall think fit.

Baptism of those of riper years.

¶ And standing there, the Priest shall ask any of the persons here presented be baptized, If they shall answer, No : then shall the Priest thus,

Dearly beloved ; Forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions ; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the holy Ghost ; I beseech you to call on God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to these persons that which by nature they cannot have, that they may be baptized with water and the holy Ghost, and received into Christs holy Church, and become lively members of the same.

¶ Then shall the Priest say,

Let us pray.

(¶ And here all the Congregation shall kneele)

Almighty and everlasting God, who of thy great mercy didst save Noah and his family from perishing by water, and also didst safely lead the children of Israel thy people through the Red sea, figuring thereby thy holy baptism ; and by the baptism of thy wel-beloved Son Jesus Christ in the river Jordan, didst sanctify this element of water to the mystical washing away of sin ; We beseech thee for thine infinite mercy that thou wilt mercifully look upon these thy servants ; wash them, and sanctifie them with the Holy Ghost, that they being delivered from thy wrath may be received into the ark of Christs Church, and being stedfast in faith, joyfull through hope, and rooted in charity, may so passe the waves of this troublefom world, that finally they may come to that land of everlasting life, there to reign with thee world without end, through Jesus Christ our Lord.

Amen.

Almighty and immortal God, the aid of all our need, the helper of all that flee to thee for succour, the life of them that believe, and the rest

years.

Baptism of those of riper years.

shall ask
be baptized,
shall the Pri
on of the dead ; We call upon thee for *these per-*
that *they* coming to thy holy baptism, may re-
remission of *their* sins by spiritual regenera-
Receive *them*, O Lord, as thou hast pro-
by thy wel-beloved Son, saying, Arise, and ye
receive ; seek, and ye shall find ; knock,
it shall be opened unto you ; So give now unto
that ask ; let us that seek find ; open the gate un-
us that knock ; that *these persons* may enjoy the
lasting benediction of thy heavenly washing, and
the kingdom come to the eternal kingdom which thou hast
omised by Christ our Lord. *Amen.*

Then shall the people stand up, and the Priest shall
say,

hear the words of the Gospel written by Saint
in, in the third chapter, beginning at the first
verse.

Here was a man of the Pharisees, named Nico-
demus, a ruler of the Jews. The same came
Jesus by night, and said unto him, Rabbi, we
know that thou art a teacher come from God ; for
no man can do these miracles that thou doest, except
he be with him. Jesus answered and said unto
him, Verily, verily I say unto thee, Except a man
be born again, he cannot see the kingdom of God.
Nodemus saith unto him, How can a man be born
when he is old ? Can he enter the second time into
his mothers womb and be born ? Jesus answered, Ve-
rily, verily I say unto thee, Except a man be born
of water and of the Spirit, he cannot enter into the
kingdom of God. That which is born of the flesh is
flesh ; and that which is born of the Spirit is spi-
rit. Marvel not that I said unto thee, Ye must be
born again. The wind bloweth where it listeth, and
thou hearest the sound thereof ; but canst not tell
whence it cometh, and whither it goeth : so is every
one that is born of the Spirit.

After which he shall say this exhortation fol-
lowing.

Beloved, ye hear in this Gospel the express words
of our Saviour Christ, that except a man be born
of water, and of the Spirit, he cannot enter into
the kingdom of God. Whereby ye may perceive the
great necessity of this Sacrament, where it may be
had. Likewise immediately before his ascension
into

Baptism of those of riper years.

into heaven (as we read in the last chapter of the Gospel,) he gave command to his disciples saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. Which also sheweth unto us a great benefit we reap thereby. For which cause Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, said to him and the rest of the Apostles, Men brethren, what shall we do? replied and said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the holy Ghost. For the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Receive ye every one of you baptism, and save yourselves from this untoward generation. (as the same Apostle testifieth in another place) Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe that he will favourably receive *these persons*, truly repenting and coming unto him by faith; that he will grant *them* remission of sins, and bestow upon *them* the holy Ghost; that he will give *them* the blessing of eternal life, and make *them* partakers of his everlasting kingdom.

Wherefore we being thus persuaded of the good will of our heavenly Father towards *these persons*, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

A Almighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; increase this knowledge and confirm this faith in us evermore: Give thy holy Spirit to *these persons*, that *they* may be born again, and be made *heirs* of everlasting salvation through our Lord Jesus Christ, who liveth and reigneth with thee, and the holy Spirit, now and for ever. Amen.

¶ Then the Priest shall speak to the persons to be baptized, on this wise.

W Elbeloved, who are come hither desiring to receive holy Baptism, ye have heard how this congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you and bless you.

chapter of you, to release you of your sins, to give you the kingdom of heaven and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his holy word, to grant all those things that we have prayed for; which promise he for his part will most surely keep and perform.

Wherefore after this promise made by Christ, ye must also faithfully for your part promise in y^e presence of these your witnesses, and this whole congregation, that ye will renounce the devil and all his works, and constantly believe Gods holy word, and obediently keep his commandments.

Then shall the Priest demand of each of the persons to be baptized, severally, these questions following.

Question.

Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer.

I renounce them all.

Question.

Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his onely begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the holy Ghost; the holy Catholick Church; the Communion of Saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer.

All this I stedfastly beieve.

Question.

Wilt thou be baptized in this faith?

Answer.

That is my desire.

Question.

Wilt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Answer.

I will endeavour so to do, God being my helper.

Baptism of those of riper years.

¶ Then shall the Priest say,

O Merciful God, Grant that the old Adam in these persons may be so buried, that the new man may be raised up in them. *Amen.*

Grant that all carnal affections may die in them, and that all things belonging to the Spirit, may live and grow in them. *Amen.*

Grant that they may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that they being here dedicated to thee, our office and ministry, may also be endued with heavenly vertues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

A Almighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, & gave commandment to his disciples, that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the holy Ghost; Regard, we beseech thee, the supplications of this Congregation; sanctifie this water to the mystical washing away of sin: and grant that the persons now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful & elect children, through Jesus Christ our Lord. *Amen.*

¶ Then shall the priest take each person to be baptized by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the name; and then shall dip him in the water, or pour water upon him, saying,

N I baptize thee In the Name of the Father, and of the Son, and of the holy Ghost. *Amen.*

¶ Then shall the Priest say,

W E receive this person into the Congregation of Christs flock, and I do sign him with the sign of the cross, in token that

† Here the Priest shall make a cross upon the persons forehead.

hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and

continue Christs faithful souldier and servant unto his lives end. *Amen.*

¶ Then

Baptism of those of riper years.

¶ Then shall the Priest say,

Being now, dearly beloved brethren, that *these persons* are regenerate and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to this beginning.

Then shall be said the Lords Prayer, all kneeling.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *these persons*, that being now born again, and made *heirs* of everlasting salvation through our Lord Jesus Christ, *they* may continue thy servants, and attain thy promises, through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the same holy Spirit everlastingly. Amen.

Then all standing up, the Priest shall use this exhortation following; speaking to the Godfathers and Godmothers first.

Soasmuch as *these persons* have promised in your presence to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your part and duty to put *them* in mind what a solemn vow, promise and profession *they* have now made before this Congregation, and especially before you *their* chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in Gods holy word, that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

¶ And then, speaking to the new baptized persons, he shall proceed, and say,

And as for you who have now by baptism put on Christ, it is your part and duty also, being made the children of God, and of the light and faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of

A Catechism.

light: remembring always that Baptism represented unto us our profession; which is to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying our evil and corrupt affections, and daily proceeding in all vertue and godliness of living.

¶ It is expedient that every person thus baptized should be confirmed by the Bishop so soon after his Baptism conveniently may be; that so he may be admitted to the holy Communion.

¶ If any persons not baptized in their infancy shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office for Publick Baptism of Infants, (in case of extreme danger) the Office for Private Baptism, only changing the word [Infant] for [Child or Person] as occasion requires.

A Catechism, that is to say, An Instruction to be learned of every person, before he be brought to be confirmed by the Bishop.

Question.

What is your name?

Answer.

N. or M.

Question.

Who gave you this name?

Answer.

My Godfathers and Godmothers in my Baptism wherein I was made a member of Christ, the child of God, and an inheritour of the kingdom of heaven.

Question.

What did your Godfathers and Godmothers tell you for you?

Answer.

They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian faith. And thirdly, that I should keep Gods holy will and commandments, and walk in the same all the days of my life.

2nd

A Catechism.

Question.

Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Answer.

Yes verily; and by Gods help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my lives end.

Catechist.

Rehearse the Articles of thy Belief.

Answer.

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his onely Son our Lord, Who was conceived by the holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into Hell, The third day he rose again from the dead, He ascended into heaven, And sitteth at the right hand of God the Father Almighty: From thence he shall come to iudge the quick and the dead.

I believe in the holy Ghost, The holy Catholick Church, The Communion of Saints, The forgiveness of sins, The resurrection of the body, And the life everlasting. Amen.

Question.

What dost thou chiefly learn in these Articles of thy belief?

Answer.

First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

You said that your Godfathers and Godmothers did promise for you, that you should keep Gods commandments. Tell me how many there be.

Answer.

Ten.

Question.

Which be they?

Answer.

THE same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

The Catechism.

I. Thou shalt have none other Gods but me.

II. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them. For I the Lord God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattel, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question.

What dost thou chiefly learn by these commandments?

Answer.

I learn two things : my duty towards God, my duty towards my neighbour.

Question.

What is thy duty towards God ?

Answer.

My duty towards God, is to believe in him, fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks,

The Catechism.

put my whole trust in him, to call upon him, to honour his holy Name and his Word; and to serve him truly all the days of my life.

Question.

What is thy duty towards thy neighbour?

Answer.

My duty towards my neighbour, is to love him as my self, and to do to all men, as I would they should do unto me. To love, honour, and succour my father and mother. To honour and obey the King, and all that are put in authority under him. To submit my self to all my Governours, Teachers, Spiritual Pastours and Masters. To order my self lowly and reverently to all my betters. To hurt no body by word or deed. To be true and just in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying and flattering. To keep my body in temperance, soberness, and chastity. Not to covet nor desire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist.

My good child, know this, that thou art not able to do these things of thy self, nor to walk in the commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lords Prayer.

Answer.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Question.

What desirest thou of God in this Prayer?

Answer.

I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in

A Catechism.

all dangers ghostly and bodily ; and that he will deliver us from all sin and wickedness, and from our enemy, and from everlasting death. And this he will do of his mercy and goodness, through Lord Jesus Christ. And therefore I say, Amen. be it.

Question.

How many Sacraments hath Christ ordained for his Church?

Answer.

Two onely, as generally necessary to salvation that is to say, Baptism, and the Supper of the Lord.

Question.

What meanest thou by this word Sacrament?

Answer.

I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question.

How many parts are there in a Sacrament?

Answer.

Two: the outward visible sign, and the inward spiritual grace.

Question.

What is the outward visible sign, or element, of Baptism?

Answer.

Water: wherein the person is baptized, in the Name of the Father, and of the Son, and of the Holy Ghost.

Question.

What is the inward and spiritual grace?

Answer.

A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and children of wrath, we are hereby made children of grace.

Question.

What is required of persons to be baptized?

Answer.

Repentance, whereby they forsake sin ; and Faith, whereby they stedfastly believe the promise of God, made to them in that Sacrament.

Question.

Why then are infants baptized, when by reason of their tender age they cannot perform these things?

Answer.

Because they promise them both by the vows which promise, when they come to years, they are bound to perform.

A Catechism.

Question.

Why was the Sacrament of the Lords Supper ordained?

Answer.

For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Question.

What is the outward part or sign of the Lords Supper?

Answer.

Bread and wine, which the Lord hath commanded to be received.

Question.

What is the inward part, or thing signified?

Answer.

The body and blood of Christ, which are verily and indeed taken, and received by the faithful in the Lords Supper.

Question.

What are the benefits whereof we are partakers thereby?

Answer.

The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.

Question.

What is required of them who come to the Lords Supper?

Answer.

To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in Gods mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

¶ The Curate of every Parish shall diligently, upon Sundays and Holy-days, after the second Lesson at Evening Prayer, openly in the Church, instruct and examine so many children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.

¶ And all Fathers, Mothers, Masters and Dames, shall cause their children, servants and prentices (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to bear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.

¶ So soon as children are come to a competent age, and can say in their Mother tongue the Creed, the Lords

Confirmation.

Prayer, and the Ten Commandments; and also answer to the other questions of this short Catechism; they shall be brought to the Bishop. And every child shall have a Godfather, or a Godmother, as a witness of their Confirmation.

¶ And whensoever the Bishop shall give knowledge to children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring or send in writing, with his hand subscribed thereon, the names of all such persons within his Parish whom he shall think fit to be presented to the Bishop to be confirmed. And if the Bishop approve of them, he shall confirm them in manner following.

The Order of Confirmation, or Laying on of hands upon those that are baptized and come to years of discretion.

¶ Upon the day appointed, all that are to be then confirmed, being placed and standing in order before the Bishop; he (or some other Minister appointed him) shall read this preface following.

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order. That none hereafter shall be confirmed, but such as can say the Creed, the Lords Prayer, and the Ten Commandments; and can also answer to the other questions, as in the short Catechism are contained: Which Order is very convenient to be observed, to the end, that children being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves with their own mouth and consent openly before the Church ratifie and confirm the same; and also promise, that by the grace of God they will ever more endeavour themselves faithfully to observe such things as they by their own confession have assented unto.

¶ Then shall the Bishop say,

DO ye here in the presence of God and of this Congregation, renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging your selves bound to believe and to do all those things which your Godfathers and Godmothers then undertook for you?

Confirmation.

¶ *And every one shall audibly answer,*

I do.

The Bishop.

O Ur help is in the Name of the Lord,

Answer.

Who hath made heaven and earth.

Bishop.

Blessed be the Name of the Lord,

Answer.

Henceforth world without end.

Bishop.

Lord, hear our prayers.

Answer.

And let our cry come unto thee.

Bishop.

Let us pray.

A Lmighty and everliving God, who hast vouchsafed to regenerate theie thy servants by water and the holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

¶ *Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,*

Defend, O Lord, this thy child [or *this thy servant*] with thy heavenly grace, that he may continue thine for ever: and daily increase in thy holy Spirit more and more, until he come unto thy everlasting kingdom. *Amen.*

¶ *Then shall the Bishop say,*

The Lord be with you.

Answer.

And with thy Spirit.

¶ *And (all kneeling down) the Bishop shall add,*

Let us pray.

O Ur Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

Matrimony.

¶ And this Collect.

Almighty and everlasting God, who makest both to will and to do those things that are good and acceptable unto thy divine Majesty; make our humble supplications unto thee for thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, sanctifie them (by this sign) of thy favour and gracious goodness towards them. Let thy Fatherly hand, beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them into knowledge and obedience of thy Word, that in the end they may obtain everlasting life, through thy Lord Jesus Christ, who with thee and the holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

O Almighty Lord and everlasting God, vouchsafe, we beseech thee, to direct, sanctifie and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

¶ Then the Bishop shall bless them, saying thus,

The blessing of God Almighty, the Father, the Son, and the holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ And there shall none be admitted to the holy Communion, until such time as he be confirmed, or ready and desirous to be confirmed.

The Form of Solemnization of MATRIMONY.

¶ First the Banns of all that are to be married together must be published in the Church three several Sundays or Holidays, in the time of Divine service, immediately before the sentences for the Offertory; the Curate saying after the accustomed manner,

I Publish the Banns of Marriage between M. of ---- and N. of ---- If any of you know cause or just impediment, why these two persons should not be joyned together in holy Matrimony, ye are to declare it: This is the First [second, or third] time of asking.

¶ And if the persons that are to be married, dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not so-

Matrimony.

solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.

At the day and time appointed for Solemnization of Matrimony, the persons to be married shall come into the body of the Church with their friends and neighbours: And there standing together, the man on the right hand, and the woman on the left, the priest shall say,

Dearly beloved, we are gathered together here in the sight of God, and in the face of this congregation, to joyn together this man and this woman in holy Matrimony, which is an honourable estate instituted of God in the time of mans innocency, signifying unto us the myltical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of S. Paul, to be honourable among all men; and therefore is not by any to be enterprised, nor taken in hand unadvisedly, lightly, or wantonly, to satisfie mens carnal lulls and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God, duly considering the causes for which Matrimony was ordained.

First, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, it was ordained for a remedy against sin, and to avoid fornication, that such persons as have not the gift of continency, might marry, and keep themselves undefiled members of Christs body.

Thirdly, it was ordained for the mutual society, help and comfort that the one ought to have of the other, both in prosperity and adversity: into which holy estate these two persons present come now to be joyned. Therefore if any man can shew any just cause why they may not lawfully be joyned together, let him now speak, or else hereafter for ever hold his peace.

¶ And also speaking to the persons that shall be married he shall say,

I Require and charge you both (as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed) that if either of you know any impediment, why ye may not be lawfully joyned together in matrimony, ye do now confess it. For be ye well assured, that so many

Matrimony.

as are coupled together otherwise then God doth allow, are not joyned together by God, ther is their matrimony lawful.

¶ *At which day of marriage, if any man do and declare any impediment why they may not be coupled together in Matrimony by Gods law, laws of this Real'm, and will be bound, and sufficient sureties with him, to the parties, or else put in caution (to the full value of such charges as the persons to be married do thereby sustain) to prove the allegation : Then the solemnization must be deferred until such time as the truth be tried.*

¶ *If no impediment be alledged, then shall the Curate say unto the man,*

N. Wilt thou have this woman to thy wedded wife, to live together after Gods ordinance in the holy estate of Matrimony? Wilt thou cherish her, comfort her, honour and keep her in sickness and in health? and forsaking all other, keeping thee onely unto her, so long as ye both shall live?

¶ *The man shall answer,*

I will.

¶ *Then shall the Priest say unto the woman,*

N. Wilt thou have this man to thy wedded husband, to live together after Gods ordinance in the holy estate of Matrimony? Wilt thou cherish him, serve him, love, honour and keep him in sickness and in health, and forsaking all other, keeping thee onely unto him, so long as ye both shall live?

¶ *The woman shall answer,*

I will.

¶ *Then shall the Minister say,*

Who giveth this woman to be married to this man?

¶ *Then shall they give their troth to each other in this manner.*

¶ *The Minister receiving the woman at her fathers or friends hands, shall cause the man with his right hand to take the woman by her right hand, and say after him as followeth.*

I N. take thee N. to my wedded wife, to have and to hold from this day forward, for better or worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to Gods holy ordinance; and therewith I plight thee my troth.

¶ *Then shall they loose their hands, and the woman with her right hand taking the man by his right hand, shall likewise say after the Minister;*

I N. take thee N. to my wedded husband, to have and to hold from this day forward, for better or worse

Matrimony.

then God
er by God
man do
they may
Gods law
und, and
or else
charges as
n) to pro
must be de
shall the c

se, for richer for poorer, in sickness and in
alth, to love, cherish, and to obey, till death us
part, according to Gods holy ordinance; and
thereto I give thee my troth.

Then shall they again loose their hands, and the
man shall give unto the woman a ring, laying the
same upon the book, with the accustomed duty to
the Priest and Clerk. And the Priest taking the
ring, shall deliver it unto the man, to put it upon
the fourth finger of the womans left hand. And the
man holding the ring there, and taught by the Priest,
shall say,

With this ring I thee wed, with my body I thee
worship, and with all my worldly goods I
thee endow: In the Name of the Father, and of
the Son, and of the holy Ghost. Amen.

Then the man leaving the ring upon the fourth fin-
ger of the womans left hand, they shall both kneel
down, and the Minister shall say,

Let us pray.

O Eternal God, Creatour and Preserver of all
mankind, giver of all spiritual grace, the au-
thour of everlasting life; Send thy blessing upon
these thy servants, this man and this woman, whom
we bless in thy name; that as Isaac and Rebecca
lived faithfully together, so these persons may
surely perform and keep the vow and covenant be-
twixt them made, (whereof this ring given and
received is a token and pledge) and may ever re-
main in perfect love and peace together, and live
according to thy laws, through Jesus Christ our Lord.
Amen.

Then shall the Priest joyn their right hands together,
and say,

Those whom God hath joyned together, let no
man put asunder.

Then shall the Minister speak unto the people.

Forasmuch as N. and N. have consented together
in holy wedlock, and have witnessed the same
before God and this company, and thereto have
given and pledged their troth either to other, and
have declared the same by giving and receiving of
a ring, and by joyning of hands; I pronounce that
they be man and wife together, In the Name of
the Father, and of the Son, and of the holy Ghost.
Amen.

And the Minister shall add this Blessing.

God the Father, God the Son, God the holy Ghost
bless, preserve and keep you; the Lord mer-
cifully with his favour look upon you, and so fill you
with

Matrimony.

with all spiritual benediction and grace, that ye
so live together in this life, that in the world
come ye may have life everlasting: *Amen.*

¶ *Then the Minister or Clerks going to the Lords Table
shall say or sing this Psalm following.*

Beati omnes. Psal. cxxviii.

Blessed are all they that fear the Lord :
and walk in his ways.

For thou shalt eat the labour of thine hands :
well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine : upon
walls of thy house.

Thy children like the olive-branches : round about
thy table.

Lo, thus shall the man be blessed : that feareth the
Lord.

The Lord from out of Sion shall so bless thee
that thou shalt see Jerusalem in prosperitie all thy
life long ;

Yea, that thou shalt see thy childrens children
and peace upon Israel.

Glory be to the Father, and to the Son : and to
the holy Ghost ;

As it was in the beginning, is now, and ever shall
be : world without end. *Amen.*

¶ *Or this Psalm.*

Deus misereatur. Psal. lxxvii.

God be merciful unto us, and bless us : and shew
us the light of his countenance, and be merciful
unto us.

That thy way may be known upon earth : that
saving health among all nations.

Let the people praise thee, O God : yea, let all
the people praise thee.

O let the nations rejoyce and be glad : for thou
shalt judge the folk righteously, and govern the na-
tions upon earth.

Let the people praise thee, O God : let all the
people praise thee.

Then shall the earth bring forth her increase,
and God, even our own God shall give us his
blessing.

God shall bless us : and all the ends of the world
shall fear him.

Glory be to the Father, and to the Son : and to
the holy Ghost ;

As it was in the beginning, is now, and ever shall
be : world without end. *Amen.*

¶ *The Psalm ended, and the man and the woman kneeling
before the Lords Table, the Priest standing at the*

Matrimony.

Table, and turning his face towards them, shall say,
Lord, have mercy upon us.

Answer.

Lord, have mercy upon us.

Minister.

Lord, have mercy upon us.

Lord: O Ur Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister.

O Lord, save thy servant, and thy handmaid;

Answer.

Who put their trust in thee.

Minister.

O Lord, send them help from thy holy place.

Answer.

And evermore defend them.

Minister.

Be unto them a towre of strength,

Answer.

From the face of their enemy.

Minister.

O Lord, hear our prayer.

Answer.

And let our cry come unto thee.

Minister.

O God of Abraham, God of Isaac, God of Jacob, bleſs theſe thy ſervants, and ſow the ſeed of eternal life in their hearts, that whatſoever in thy holy word they ſhall profitably learn, they may in deed fulfill the ſame. Look, O Lord, mercifully upon them from heaven, and bleſs them. And as thou didſt ſend thy bleſſing upon Abraham and Sarah, to their great comfort; ſo vouchſafe to ſend thy bleſſing upon theſe thy ſervants, that they obeying thy will, and alway being in ſafety under thy protection, may abide in thy love unto their lives end, through Jeſus Chriſt our Lord. Amen.

This Prayer next following ſhall be omitted where the woman is paſt child-bearing.

O Merciful Lord and heavenly Father, by whoſe gracious gift mankind is increaſed; We beſeech thee aſſiſt with thy bleſſing theſe two perſons, that they may both be fruitful in procreation of children, and alſo live together ſo long in godly love and honeſty, that they may ſee their children
Chriſtianly

Matrimony:

Christianly and vertuously brought up, to thy men to
and honour, through Jesus Christ our Lord. that lov
men ever yet

O God, who by thy mighty power hast made
things of nothing, who also (after other things
set in order) didst appoint that out of man (created
after thine own image and similitude) woman
should take her beginning; and knitting them to
gether, didst teach that it should never be lawful
to put asunder those whom thou by Matrimony
hast made one: O God, who hast consecrated the
estate of Matrimony to such an excellent mystery,
in it is signified and represented the spiritual mar
riage and unity betwixt Christ and his Church; be
mercifully upon these thy servants, that both
man may love his wife according to thy word,
Christ did love his spouse the Church, who
himself for it, loving and cherishing it, even as
own flesh) and also that this woman may be loving
and amiable, faithful and obedient to her husband
and in all quietness, sobriety and peace, be a
follower of holy and godly matrons. O Lord, bless
them both, and grant them to inherit thy ever
lasting kingdom, through Jesus Christ our Lord.
Amen.

¶ Then shall the Priest say,

Almighty God, who at the beginning did create
our first parents, Adam and Eve, and did sanc
tifie and joyn them together in marriage; Pour
upon you the riches of his grace, sanctifie and bless
you, that ye may please him both in body and soul
and live together in holy love unto your lives end.
Amen.

*¶ After which, if there be no Sermon declaring the
duties of man and wife, the Minister shall read as
followeth.*

All ye that are married, or that intend to take
the holy estate of Matrimony upon you, hear
what the holy Scripture doth say as touching the
duty of husbands towards their wives, and wives
towards their husbands.

Saint Paul in his epistle to the Ephesians, the
fifth chapter, doth give this commandment to
all married men, Husbands, love your wives,
even as Christ also loved the Church, and gave
himself for it, that he might sanctifie and cleanse
it with the washing of water, by the word; that he
might present it to himself a glorious Church, not
having spot or wrinkle, or any such thing; but that
it should be holy and without blemish. So ought
men

Matrimony.

men to love their wives as their own bodies : He that loveth his wife, loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church : For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joyned unto his wife, and they two shall be one flesh. This is a great mystery ; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself. *Eph. 5. 25.*

Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that are married, Husbands, love your wives, and be not bitter against them. *Col. 3. 19.*

Hear also what Saint Peter the Apostle of Christ, who was himself a married man, saith unto them that are married, Ye husbands, dwell with your wives according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindred. *1. S. Pet. 3. 7.*

Hitherto ye have heard the duty of the husband toward the wife. Now likewise ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul in the aforementioned epistle to the Ephesians, teacheth you thus ; Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church : and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband. *Eph. 5. 22.*

And in his epistle to the Colossians, Saint Paul giveth you this short lesson, Wives, submit yourselves unto your own husbands, as it is fit in the Lord. *Col. 3. 18.*

Saint Peter also doth instruct you very well, thus saying, Ye wives, be in subjection to your own husbands ; that if any obey not the word, they also may without the word be won by the conversation of the wives ; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel ; but let it be the hidden man of the heart,

The Visitation of the Sick.

in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time, the holy women also who trusted in God, adorned themselves, being in submission unto their own husbands; even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are as long as ye do well, and are not ashamed with any amazement. 1 S. Pet. 3. 1.

¶ It is convenient that the new married persons should receive the holy Communion at the time of their marriage, or at the first opportunity after their marriage.

The Order for the Visitation of the Sick.

¶ When any person is sick, notice shall be given thereof to the Minister of the Parish; who coming into the sick persons house, shall say,

Place be to this house, and to all that dwell therein.

¶ When he cometh into the sick mans presence, he shall say, kneeling down,

Remember not, Lord, our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer.

Spare us, good Lord.

¶ Then the Minister shall say,
Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister.

O Lord, save thy servant;

Answer.

Which putteth his trust in thee.

Minister.

Send him help from thy holy place,

Answer.

And ever more mightily defend him.

Minister.

The Visitation of the Sick.

Minister.

Let the enemy have no advantage of him;

Answer.

Nor the wicked approach to hurt him.

Minister.

Come unto him, O Lord, a strong tower.

Answer.

From the face of his enemy.

Minister.

O Lord, hear our prayers.

Answer.

And let our cry come unto thee.

Minister.

O Lord, look down from heaven, behold, visit and relieve this thy servant. Look upon him with the eyes of thy mercy, give him comfort and confidence in thee, defend him from the danger of the enemy, and keep him in perpetual peace and safety, through Jesus Christ our Lord. Amen.

Hear us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant, who is grieved with sickness. Sanctifie, we beseech thee, this thy Fatherly correction to him; that the sense of his weakness may add strength to his faith, and seriousness to his repentance. That if it shall be thy good pleasure to restore him to his former health, he may lead the residue of his life in thy fear, and to thy glory: or else give him grace so to take thy visitation, that after this painful life ended, he may dwell with thee in life everlasting, through Jesus Christ our Lord. Amen.

¶ Then shall the Minister exhort the sick person after this form, or other like.

Dear beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly that it is Gods visitation. And for what cause soever this sickness is sent unto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in Gods mercy, for his dear Son Jesus Christs sake, and render

unto

The Visitation of the Sick.

unto him humble thanks for his Fatherly visitation, submitting your self wholly unto his will, it may turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

If the person visited be very sick, then the Curate end his exhortation in this place, or else proceed.

TAKE therefore in good part the chastisement of the Lord: For (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of Spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. The words, good brother, are written in holy Scripture for our comfort and instruction, that we should patiently, and with thanksgiving bear our heavenly Fathers correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, then to be made like unto Christ, by suffering patiently adversities, troubles and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy, is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore taking your sickness, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made unto God in your baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged without respect of persons; I require you to examine your self and your estate, both toward God and man; so that accusing and condemning your self for your own faults, you may find mercy at our heavenly Fathers hand for Christs sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith

The Visitation of the sick.

you may know whether you do believe as a Christian man should, or no.

The Minister, shall rehearse the Articles of the faith, saying thus,

Doſt thou believe in God the Father, Almighty, Maker of heaven and earth?

and in Jeſus Chriſt his onely begotten Son our Lord; and that he was conceived by the Holy Spirit, born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and alſo aſcended again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty, and from thence ſhall come again at the end of the world to judge the quick and the dead?

and doſt thou believe in the holy Ghoſt, the holy catholic Church, the Communion of Saints, remiſſion of ſins, the reſurrection of the fleſh, everlaſting life after death?

¶ The ſick perſon ſhall answer,

All this I ſtedfaſtly believe.

Then ſhall the Miniſter examine whether he repent him truly of his ſins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart, all perſons that have offended him, and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermoſt of his power. And if he hath not before diſpoſed of his goods, let him then be admoniſhed to make his will, and to declare his debts what he oweth, and what is owing unto him, for the better diſcharging of his conſcience, and the quietneſs of his executors. But men ſhould often be put in remembrance to take order for the ſetting of their temporal eſtates, whiſt they are in health.

Theſe words before rehearſed, may be ſaid before the Miniſter begin his prayer, as he ſhall ſee cauſe.

The Miniſter ſhould not omit earneſtly to move ſuch ſick perſons as are of ability, to be liberal to the poor.

Here ſhall the ſick perſon be moved to make a ſpecial confeſſion of his ſins, if he feel his conſcience troubled with any weighty matter. After which confeſſion, the prieſt ſhall abſolve him (if he humbly and heartily deſire it) after this ſort.

Our Lord Jeſus Chriſt, who hath left power to his Church to abſolve all ſinners who truly repent and believe in him, of his great mercy forgive mee thine offences: And by his Authority committed

The Visitation of the Sick.

red to me, I absolve thee from all thy sins,
Name of the Father, and of the Son, and of the
Ghost. Amen.

¶ *And then the Priest shall say the Collect for*
Let us pray.

O Most merciful God, who according
multitude of thy mercies, dost so pe
the sins of those who truly repent, that t
membrest them no more; Open thine eye of
upon this thy servant, who most earnestly de
pardon and forgiveness. Renew in *him* (mo
ing Father) whatsoever hath been decayed
fraud and malice of the devil, or by *his* own
will and frailness; preserve and continue th
member in the unity of the Church; conf
contrition, accept *his* tears, allwage *his* pain, a
seem to thee most expedient for *him*. And
much as *he* putteth *his* full trust onely in thy
impute not unto *him* *his* former sins; but stren
him with thy blessed Spirit; and when thou
pleased to take *him* hence, take *him* unto thy
through the merits of thy most dearly beloved
Jesus Christ our Lord. Amen.

¶ *Then shall the Minister say this Psalm.*

In te, Domine, speravi. Psal. 71.

IN thee, O Lord, have I put my trust,
never be put to confusion: but rid me and
ver me in thy righteousness; incline thine ear
me; and save me.

Be thou my strong hold, whereunto I may
resort: thou hast promised to help me, for the
my house of defence, and my castle.

Deliver me, O my God, out of the hand of
ungodly: out of the hand of the unrighteous
cruel man.

For thou, O Lord God, art the thing that I
for: thou art my hope even from my youth.

Through thee have I been holden up ever
I was born: thou art he that took me out of
mothers womb; my praise shall alway be of
thee.

I am become as it were a monster unto men
but my sure trust is in thee.

O Let my mouth be filled with thy praise
that I may sing of thy glory and honour all the
long.

Cast me not away in the time of age: forsake
not when my strength faileth me.

For mine enemies speak against me, and
that lay wait for my soul, take their coun
gather, saying: God hath forsaken him; per

The Visitation of the Sick.

and take him; for there is none to deliver
m.

Go not far from me, O God: my God, haste thee
help me.

Let them be confounded and perish, that are a-
gainst my soul: let them be covered with shame
and dishonour, that seek to do me evil.

As for me, I will patiently abide alway: and will
raise thee more and more.

My mouth shall daily speak of thy righteousness
and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God:
and will make mention of thy righteousness one-

Thou, O God, hast taught me from my youth up
until now: therefore will I tell of thy wondrous

works.

Forake me not, O God, in mine old age, when I am
gray-headed: until I have shewed thy strength unto

this generation, and thy power to all them that are
yet for to come.

Thy righteousness, O God, is very high, and great
things are they that thou hast done: O God, who

like unto thee?

Glory be to the Father, and to the Son: and to
the holy Ghost;

As it was in the beginning, is now, and ever shall
be: world without end. Amen.

¶ Adding this.

O Saviour of the world, who by thy cross and
precious blood hast redeemed us, save us and

help us, we humbly beseech thee, O Lord.

¶ Then shall the Minister say,

The Almighty Lord, who is a most strong tower
to all them that put their trust in him, to whom all

things in heaven, in earth, and under the earth do
bow and obey, be now and evermore thy defence, and

make thee know and feel, that there is none other
name under heaven given to man, in whom, and

through whom thou mayest receive health and salva-
tion, but only the Name of our Lord Jesus Christ.

men.

¶ And after that shall say,

Into Gods gracious mercy and protection we
commit thee. The Lord bless thee, and keep

thee. The Lord make his face to shine upon thee,
and be gracious unto thee. The Lord lift up his

countenance upon thee, and give thee peace, both
now and evermore. Amen.

L

A Prayer

The Visitation of the Sick.

A Prayer for a sick Child.

O Almighty God, and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child now lying upon the bed of sickness: Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies sake. That if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the holy Ghost, ever one God, world without end. Amen.

A Prayer for a sick person, when there appeareth small hope of recovery.

O Father of mercies, and God of all comfort, our onely help in time of need; We flie unto thee for succour in behalf of this thy servant, he lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*; we beseech thee, so much the more continually with thy grace and holy Spirit in the inner man. Give *him* unfeigned repentance for all the errours of *his* life past, and stedfast faith in thy Son Jesus, that *his* sins may be done away by thy mercy, and pardon sealed in heaven before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us. Yet forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merit and mediation of Jesus Christ thine onely Son, our Lord and Saviour. Amen.

A commendatory prayer for a sick person at the point of departure.

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear

The Communion of the Sick.

ther, into thy hands, as into the hands of a faithful Creatour, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb that was slain to take away the sins of the world; that whatsoever defilement it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is, and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

A prayer for persons troubled in mind or in conscience.

O Blessed Lord, the Father of mercies, and the God of all comforts, we beseech thee look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against him, and makest him to possess his former iniquities; thy wrath lieth hard upon him, and his soul is full of trouble: But, O merciful God, who hast written thy holy word for our learning, that we through patience and comfort of thy holy Scriptures might have hope; give him a right understanding of himself, and of thy threats and promises, that he may neither cast away his confidence in thee, nor place it any where but in thee. Give him strength against all his temptations, and heal all his distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make him to hear of joy and gladness, that the bones which thou hast broken may rejoyce. Deliver him from fear of the enemy, and lift up the light of thy countenance upon him, and give him peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

The Communion of the Sick.

¶ Forasmuch as all mortal men be subject to many sudden perils, diseases and sicknesses, and ever uncertain what time they shall depart out of this life; therefore to the intent they may be always in a readiness to die, whensoever it shall please Almighty God

The Communion of the Sick.

to call them, the Curates shall diligently from time to time (but especially in the time of pestilence or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the body and blood of our Saviour Christ, when it shall be publicly administered in the Church; that doing, they may in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him, (which shall be three, or two at the least) and having a convenient place in the sick mans house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle and Gospel here following.

The Collect.

A Almighty everliving God, Maker of mankind and who dost correct those whom thou dost love and chastise every one whom thou dost receive. We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that he may take his sickness patiently, and recover his bodily health (if it be thy gracious will) and whensoever his soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. Amen.

The Epistle.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth; and scourgeth every son whom he receiveth. Heb. 12. 5.

The Gospel.

Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. S. Joh. 5. 24.

After which, the Priest shall proceed according to the form before prescribed for the holy Communion beginning at these words [Ye that do truly, &c.]

At the time of the distribution of the holy Sacrament the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.

But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate

Burial of the Dead.

Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christs body and blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Christ profitably to his soulers health, although he do not receive the Sacrament with his mouth.

¶ When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for an more expedition, shall cut off the form of the Visitation at the Psalm [In thee, O Lord, have I put my trust] and go straight to the Communion.

¶ In the time of the Plague, Sweat, or such other like contagious times of sickness or diseases, when none of the parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may at only communicate with him.

The O R D E R for the Burial of the D E A D.

¶ Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.

¶ The Priests and Clerks meeting the corps at the entrance of the Church-yard, and going before it, either into the Church, or towards the grave, shall say or sing,

I Am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die. S. Job. 11. 25, 26.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body; yet in my flesh shall I see God: whom I shall see for my self, and mine eyes shall behold, and not another. Job. 19. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. 2 Tim. 6. 7. Job. 1. 21.

Burial of the Dead.

After they are come into the Church, shall be read one or both of these Psalms following.

Dixi, Custodiam. Psal. 39.

Said, I will take heed to my ways : that I offend not in my tongue.

I will keep my mouth as it were with a bridle : while the ungodly is in my sight.

I held my tongue, and spake nothing : I kept silence, yea even from good words ; but it was pain and grief to me.

My heart was hot within me, and while I was thus, the fire kindled : and at the last I spake with my tongue.

Lord, let me know my end, and the number of my days : that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope : truly my hope is even in thee.

Deliver me from all mine offences : and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth : for it was thy doing.

Take thy plague away from me : I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

For I am a stranger with thee : and a sojourner as all my fathers were.

O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

Glory be to the Father, and to the Son : and to the holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Domine, refugium. Psal. 90.

Lord, thou hast been our refuge : from one generation to another.

Before the mountains were brought forth, or ever the

Burial of the Dead.

shall be ready earth and the world were made: thou art God
from everlasting, and world without end.

Thou turnest man to destruction: again thou say-
est, Come again, ye children of men.

For a thousand years in thy sight are but as
yesterday: seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a
sleep: and fade away suddenly like the grass.

In the morning it is green, and groweth up:
but in the evening it is cut down, dried up, and

withered.
For we consume away in thy displeasure: and are

afraid at thy wrathful indignation.
Thou hast set our misdeeds before thee: and our

secret sins in the light of thy countenance.
For when thou art angry, all our days are gone:

we bring our years to an end, as it were a tale that
is told.

The days of our age are threescore years and ten,
and though men be so strong that they come to four-

score years: yet is their strength then but labour and
sorrow; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath: for
even thereafter as a man feareth, so is thy displeasure

So teach us to number our days: that we may ap-
ply our hearts unto wisdom.

Turn thee again, O Lord, at the last: and be
gracious unto thy servants.

O satisfie us with thy mercy, and that soon: so
shall we rejoyce and be glad all the days of our life.

Comfort us again, now after the time that thou
hast plagued us: and for the years wherein we have

suffered adversity.
Shew thy servants thy work: and their children

thy glory.
And the glorious Majesty of the Lord our God

be upon us: prosper thou the work of our hands
upon us, O prosper thou our handy-work.

Glory be to the Father, and to the Son: and to
the holy Ghost;

As it was in the beginning, is now, and ever shall
be: world without end. Amen.

Then shall follow the Lesson taken out of the fifteenth
chapter of the former Epistle of S. Paul to the Co-

inthians. I Cor. 15. 20.
Now is Christ risen from the dead, and become

the first-fruits of them that slept. For since by
man came death, by man came also the resurrection

of the dead. For as in Adam all die, even so in
Christ shall all be made alive. But every man in

his

Burial of the Dead.

his own order : Christ the first-fruits ; afterwards they that are Christs, at his coming. Then come the end, when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But where he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead ? And why stand we in jeopardy every hour ? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. After the manner of men I have fought with beasts. At Ephesus, what advantageth it me, if the dead rise not ? Let us eat and drink, for to morrow we die. Be not deceived ; evil communications corrupt good manners. Awake to righteousness, and sin not ; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up ? and with what body do they come ? Thou fool, that which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, may chance of wheat, or of some other grain. But God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial ; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars ; for one star differeth from another star in glory. So also is the resurrection of the dead ; It is sown in corruption ; it is raised in incorruption : It is sown in dishonour ; it is raised in glory : It is sown in weakness ; it is raised in power. It is sown a natural body ; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickning Spirit. Howbeit, that was not first which is spiritual ; but that which is natural, and afterwards that which is spiritual. The first man is of the earth

earthy

Burial of the Dead.

earthly: the second man is the Lord from heaven. As is the earthly, such are they that are earthly: and as is the heavenly, such are they also that are heavenly. And as we have born the image of the earthly, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) For this corruptible must put on incorruption, & this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks to be to God which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ When they come to the grave, while the corps is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing,

MAN that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

¶ Then while the earth shall be cast upon the body by some standing by, the Priest shall say,

Forasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed, we therefore commend

earthly

Burial of the Dead.

ashes, dust to dust, in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ, who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ Then shall be said, or sung,

I Heard a voice from heaven, saying unto me, Write; From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours. *Rev. 14. 13.*

¶ Then the Priest shall say,

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O Ur Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest.

A lmighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world; beseeching thee that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom, that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul; in thy eternal and everlasting glory, through Jesus Christ our Lord. Amen.

The Collect.

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life in whom whosoever believeth, shall live though he die; and whosoever liveth and believeth in him shall not die eternally; who also hath taught us (by his holy Apostle Saint Paul) not to be sory as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin, unto the life of righteousness; that when we shall depart this life, we may rest in him, as our hope is this our brother doth, and that at the general resurrection we may be found

Churching of Women.

ceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediatour and Redeemer. *Amen.*

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. *Amen.*

The Thanksgiving of women after Child-birth, commonly called, The Churching of women.

¶ The woman at the usual time after her delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Priest shall say unto her,

FOrasmuch as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of child-birth, you shall therefore give hearty thanks unto God, and say,

(**¶** Then shall the Priest say this Psalm)
Dilexi, quoniam. Psal. 116.

I Am well pleased: that the Lord hath heard the voice of my prayer.

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The snares of death compassed me round about: and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserveth the simple: I was in misery, and he helped me.

Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I speak, but I was

Churching of Women.

be troubled : I said in my haste, All men are liars.
What reward shall I give unto the Lord : for all
the benefits that he hath done unto me?

I will receive the cup of salvation : and call upon
the Name of the Lord.

I will pay my vows now in the presence of all his
people : in the courts of the Lords house , even in
the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, and to the Son : and to
the holy Ghost ;

As it was in the beginning, is now, and ever shall
be : world without end. Amen.

¶ Or this Psalm.

Nisi Dominus. Psal. 127.

EXcept the Lord build the house : their labour
is but lost that build it.

Except the Lord keep the city : the watchman
waketh but in vain.

It is but lost labour that ye haste to rise up early,
and so late take rest, and eat the bread of careful-
ness : for so he giveth his beloved sleep.

Lo, children, and the fruit of the womb : are an
heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant : even
so are the young children.

Happy is the man that hath his quiver full of
them : they shall not be ashamed when they speak
with their enemies in the gate.

Glory be to the Father, and to the Son : and to
the holy Ghost ;

As it was in the beginning, is now, and ever shall
be : world without end. Amen.

¶ Then the Priest shall say,

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUr Father, which art in heaven; Hallowed be thy
Name. Thy kingdom come. Thy will be done
in earth, As it is in heaven. Give us this day our
daily bread. And forgive us our trespasses, As we
forgive them that trespass against us. And lead us
not into temptation ; But deliver us from evil. For
thine is the kingdom, And the power, And the glo-
ry, for ever and ever. Amen.

Minister.

O Lord, save this woman thy servant ;

Answer.

Who putteth her trust in thee.

Commination.

Minister.

Be thou to her a strong towre ;

Answer.

From the face of her enemy.

Minister.

Lord, hear our prayer.

Answer.

And let our cry come unto thee.

Minister.

Let us pray.

O Almighty God, we give thee humble thanks, for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of child-birth ; Grant, we beseech thee, most merciful Father, that she through thy help may both faithfully live, and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen.*

¶ *The woman that cometh to give her thanks, must offer accustomed offerings ; and if there be a Communion, it is convenient that she receive the holy Communion.*

A Commination, or denouncing of Gods anger and judgments against sinners, with certain Prayers to be used on the first day of Lent, and at other times, as the Ordinary shall appoint.

¶ *After Morning Prayer, the Litany ended, according to the accustomed manner, the Priest shall in the Reading Pew, or Pulpit, say,*

Brethren, in the Primitive Church there was a godly discipline, that at the beginning of Lent, such persons as stood convicted of notorious sin, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord ; and that others admonished by their example, might be the more afraid to offend.

In stead whereof (until the said discipline may be restored again, which is much to be wished) it is thought good that at this time (in the presence of you all) should be read the general sentences of Gods cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture : and that ye should

Commination.

answer to every sentence, *Amen* : To the intent that being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance, and may walk more warily in these dangerous days; fleeing from such vices for which ye affirm with your own mouths the curse of God to be due.

Cursed is the man that maketh any carved or molten image, to worship it. *Deut. 27. 15.*

¶ And the People shall answer, and say,

Amen.

Minister.

Curled is he that curseth his father and mother. *ver. 16.*

Answer.

Amen.

Minister.

Curled is he that removeth his neighbours landmark. *ver. 17.*

Answer.

Amen.

Minister.

Curled is he that maketh the blind to go out of his way. *ver. 18.*

Answer.

Amen.

Minister.

Curled is he that perverteth the judgment of the stranger, the fatherless and widow. *ver. 19.*

Answer.

Amen.

Minister.

Curled is he that smiteth his neighbour secretly. *ver. 24.*

Answer.

Amen.

Minister.

Curled is he that lieth with his neighbours wife. *Lev. 20. 10.*

Answer.

Amen.

Minister.

Curled is he that taketh reward to slay the innocent. *Deut. 27. 25.*

Answer.

Amen.

Minister.

Curled is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth against the Lord. *Jer. 17. 5.*

Commination.

Answer.

Amen.

Minister.

Cursed are the unmerciful, fornicatours, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners. *S. Matth. 25. 41. 1 Cor. 6. 9, 10.*

Answer. Amen.

Minister.

NOW seeing that all they are accursed (as the prophet David beareth witness) who do err and go astray from the commandments of God, let us (remembring the dreadful judgment hanging over our heads, and always ready to fall upon us) return unto our Lord God with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of Penance. For now is the ax put unto the root of the trees, so that every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. It is a fearful thing to fall into the hands of the living God: He shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest; this shall be their portion to drink. For lo, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves, which despised the goodness, patience and long-sufferance of God, when he called them continually to repentance. Then shall they call upon me (saith the Lord) but I will not hear; they shall seek me early, but they shall not find me; and that because they hated knowledge, & received not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knock when the door shall be shut, and too late to cry for mercy when it is the time of justice. O terrible voice of most just judgment which shall be pronounced upon them, when it shall

Communion.

And unto them, Go ye cursed into the fire everlasting, which is prepared for the devil and his angels. Therefore brethren, take we heed betime, while the day of salvation lasteth; for the night cometh when none can work: but let us, while we have the light, believe in the light, and walk as children of the light, that we be not cast into utter darkness, where weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect & true heart we return unto him. For though our sins be as red as scarlet, they shall be made white as snow: and though they be like purple, yet they shall be made white as wooll. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction. Cast away from you all your ungodliness that ye have done, make you new hearts, and a new spirit: Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn ye then, and ye shall live. Although we have sinned, yet have we an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring our selves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we will submit our selves unto him, and from henceforth walk in his ways; if we will take his easie yoke, and light burden upon us, to follow him in lowliness, patience and charity, and be ordered by the governance of his holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving. This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: unto which he vouchsafeth to bring us all, for his infinite mercy. Amen.

¶ Then shall they all kneel upon their knees; and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm, *Miserere mei, Deus.* Psal. 51.

HAVE mercy upon me, O God, after thy great goodness: according to the multitude of thy

Commination.

everlast-
is angels.
while the
eth when
the light,
n of the
es, where
not abuse
cifully to
nifeth us
perfect &
our sins
as snow:
shall be
ord) from
be your
ungodli-
rts, and
house of
death of
ye then,
yet have
Christ the
our sins.
itten for
nto him,
itent sin-
ceive us,
unto him
ur selves
ways; if
en upon
charity,
y Spirit;
ly in our
o, Christ
nd from
ht upon
e will set
us bene-
e posses-
e vouch-
men.

and the
here they
say this
hy great
le of thy

sh me throughly from my wickedness: and
se me from my sin.

I acknowledge my faults: and my sin is ever
e me.

ainst thee onely have I sinned, and done this
n thy sight: that thou mightest be justified in
saying, and clear when thou art judged.

hold, I was shapen in wickedness: and in sin
my mother conceived me.

lo, thou requirest truth in the inward parts: and
make me to understand wisdom secretly.

thou shalt purge me with hyssop, and I shall be
m: thou shalt wash me, and I shall be whiter
n snow.

thou shalt make me hear of joy and gladness:
t the bones which thou hast broken may rejoyce.

Turn thy face from my sins: and put out all my
deeds.

Make me a clean heart, O God: and renew a
ht spirit within me.

Call me not away from thy presence: and take
ot thy holy Spirit from me.

O give me the comfort of thy help again: and
ablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked:
nd sinners shall be converted unto thee.

Deliver me from bloud-guiltiness, O God, thou
hat art the God of my health: and my tongue shall
sing of thy righteousness.

Thou shalt open my lips, O Lord: and my mouth
shall shew thy praise.

For thou desirest no sacrifice, else would I give
it thee: but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit: a broken
and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion: build
thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of
righteousness, with the burnt-offerings, and obla-
tions: then shall they offer young bullocks upon
thine altar.

Glory be to the Father, and to the Son: and to
the holy Ghost;

Answer.

As it was in the beginning, is now, and ever shall
be: world without end. Amen.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Commination.

O Ur Father, which art in heaven ; Hallowe
thy Name. Thy kingdom come. Thy will
done in earth , As it is in heaven. Give us this
our daily bread. And forgive us our trespasses,
we forgive them that trespass against us. And
us not into temptation ; But deliver us from
Amen.

Minister.

O Lord, save thy servants ;

Answer.

That put their trust in thee.

Minister.

Send unto them help from above.

Answer.

And evermore mightily defend them.

Minister.

Help us, O God our Saviour.

Answer.

And for the glory of thy Name deliver us ;
merciful to us sinners, for thy Names sake.

Minister.

O Lord, hear our prayer.

Answer.

And let our cry come unto thee.

Minister.

Let us pray.

O Lord, we beseech thee mercifully hear our
prayers, and spare all those who confess their
sins unto thee, that they whose consciences by
are accused , by thy merciful pardon may be absolved,
through Christ our Lord. *Amen.*

O Most mighty God, and merciful Father, who
hast compassion upon all men, and hatest nothing
that thou hast made, who wouldst not the
death of a sinner, but that he should rather turn
from his sin, and be saved ; Mercifully forgive
our trespasses ; receive and comfort us, who are
grieved and wearied with the burden of our sins.
Thy property is always to have mercy ; to thee
only it appertaineth to forgive sins. Spare us
therefore, good Lord, spare thy people, whom
thou hast redeemed ; enter not into judgment with
thy servants, who are vile earth, and miserable sin
ners ; but so turn thine anger from us, who meekly
acknowledge our vileness, and truly repent us of
our faults ; and so make haste to help us in this world
that we may ever live with thee in the world to
come, through Jesus Christ our Lord. *Amen.*

*¶ Then shall the people say this that followeth, after
the Minister.*

Hallowe
Thy will
ve us this
respalles,
us. And
us from

liver us;
ke.

y hear o
on/es the
nces by
ay be able

Father, wh
hatest na
lest not th
rather tur
forgive u
s, who an
f our sin
; to the
Spare u
ple, who
gment wit
serable sin
ho meekl
pent us o
this world
e world to
men,
esh, as

Tu

Dauids Thanksgiving.

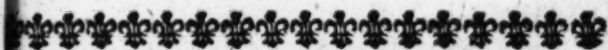


*Sam. 22.7. In my distresse I called
upon the Lord, and cried to my God
and he did hear my voice.*

Moneth. The 1. day.

Turn thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou wilt not when we deserve punishment, And in thy wrath thou thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy blessed Son Jesus Christ our Lord.

¶ *Then the Minister alone shall say,*
The Lord bless us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. *Amen.*



The Psalter or Psalms of

DAVID,

After the Translation of
The Great BIBLE.

As appointed as they are to be Sung or Said in
CHURCHES.

Morning Prayer. The first day.

Beatus vir qui non abiit. Psal. j.

Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornful.

But his delight is in the law of the Lord: and his law will he exercise himself day and night.

And he shall be like a tree planted by the water: that will bring forth his fruit in due season.

His leaf also shall not wither: and look whatsoever he doeth, it shall prosper.

As for the ungodly it is not so with them: but they are like the chaff which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be stand in the judgment : neither the sinners congregation of the righteous.

7 But the Lord knoweth the way of the righteous : and the way of the ungodly shall perish.

Quare fremuerunt gentes? Psal. ii.

Why do the heathen so furiously rage together, and why do the people imagine a vain thing?

2 The kings of the earth stand up, and take counsel together : against the Lord, and his anointed.

3 Let us break their bonds asunder : and away their cords from us.

4 He that dwelleth in heaven, shall laugh to scorn : the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

6 Yet have I set my king : upon my holy Sion.

7 I will preach the law, whereof the Lord said unto me : Thou art my Son, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance : and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron, and break them in pieces like a potters vessel.

10 Be wise now therefore, O ye kings : be ye afraid, ye that are judges of the earth.

11 Serve the Lord in fear : and rejoyce with reverence.

12 Kiss the Son, lest he be angry, and ye perish from the right way : if his wrath be kindled, ye shall be consumed : (yea but a little) blessed are all they that put their trust in him.

Domine, quid multiplicati? Psal. iii.

Lord, how are they increased that trouble me : many are they that rise against me.

2 Many one there be that say of my soul : there is no help for him in his God.

3 But thou, O Lord, art my defender : thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice : he heard me out of his holy hill.

5 I laid me down and slept, and rose up again : for the Lord sustained me.

6 I will not be afraid for ten thousands of people : that have set themselves against me round about.

7 Up Lord, and help me, O my God : for

Moneth. The j. day.

not be all mine enemies upon the cheek-bone ; thou
the sinners broken the teeth of the ungodly.
salvation belongeth unto the Lord : and thy
ing is upon thy people.

Cum invocarem. Psal. iv.

Ear me when I call, O God of my righteous-
ness : thou hast set me at liberty when I was in
ble ; have mercy upon me, and hearken unto
prayer.

O ye sons of men, how long will ye blaspheme
honour : and have such pleasure in vanity, and
after leasing ?

Know this also, that the Lord hath chosen to
self the man that is godly : when I call upon
Lord, he will hear me.

Stand in awe, and sin not : commune with your
heart, and in your chamber, and be still.

Offer the sacrifice of righteousness : and put
trust in the Lord.

There be many that say : Who will shew us
good ?

Lord, lift thou up : the light of thy counte-
nce upon us.

Thou hast put gladness, in my heart : since the
me that their corn and wine and oyl increased.

I will lay me down in peace, and take my rest :
it is thou, Lord, onely that makest me dwell in
safety.

Verba mea auribus. Psal. v.

Under my words, O Lord : consider my medi-
tation.

O hearken thou unto the voice of, my calling,
my King, and my God : for unto thee will I make
my prayer.

My voice shalt thou hear betimes, O Lord :
early in the morning will I direct my prayer unto
thee, and will look up.

For thou art the God that hast no pleasure in
wickedness : neither shall any evil dwell with thee.

Such as be foolish shall not stand in thy sight :
for thou hatest all them that work vanity.

Thou shalt destroy them that speak leasing :
the Lord will abhor both the bloud-thirsty and de-
ceitful man.

But as for me, I will come into thine house,
even upon the multitude of thy mercy : and in thy
year will I worship toward thy holy temple.

Lead me, O Lord, in thy righteousness, be-
cause of mine enemies : make thy way plain before
my face.

9 For there is no faithfulness in his mouth: inward parts are very wickedness.

10 Their throat is an open sepulchre: they with their tongue.

11 Destroy thou them, O God, let them through their own imaginations: cast them the multitude of their ungodliness; for they rebelled against thee.

12 And let all them that put their trust rejoyce: they shall ever be giving of thanks, thou defendest them; they that love thy shall be joyful in thee;

13 For thou, Lord, wilt give thy blessing righteous: and with thy favourable kindness thou defend him as with a shield.

Evening Prayer.

Domine, ne. Psal. vij.

O Lord, rebuke me not in thine indignation: other chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am O Lord, heal me, for my bones are vexed.

3 My soul also is sore troubled: but Lord long wilt thou punish me?

4 Turn thee, O Lord, and deliver my save me for thy mercies sake.

5 For in death no man remembreth thee who will give thee thanks in the pit?

6 I am weary of my groining, every night my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and away because of all mine enemies.

8 Away from me, all ye that work vanity: Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: they will receive my prayer.

10 All mine enemies shall be confounded, sore vexed: they shall be turned back, and shame suddenly.

Domine, Deus meus. Psal. vij.

O Lord my God, in thee have I put my save me from all them that persecute me deliver me;

2 Lest he devour my soul like a lion, and in pieces: while there is none to help.

3 O Lord my God, if I have done any thing: or if there be any wickedness in my hand

4 If I have rewarded evil unto him that friendly with me: yea, I have delivered him without any cause is mine enemy;

5 Then let mine enemy persecute my soul,

in his mouth: me: yea, let him tread my life down upon the
and lay mine honour in the dust.

Stand up, O Lord, in thy wrath; and lift up thy
because of the indignation of mine enemies:
up for me in the judgment that thou hast com-
ded.

And so shall the congregation of the people
about thee: for their sakes therefore lift up
thyself again.

The Lord shall judge the people; give sen-
se with me, O Lord: according to my righteous-
ness, and according to the innocency that is in me.

O let the wickedness of the ungodly come to an
end: but guide thou the just.

For the righteous God: trieth the very hearts
and reins.

My help cometh of God: who preserveth them
that are true of heart.

God is a righteous judge, strong and patient:
God is provoked every day.

If a man will not turn, he will whet his
sword: he hath bent his bow, and made it rea-

He hath prepared for him the instruments of
death: he ordaineth his arrows against the persecu-

Behold, he travaileth with mischief: he hath
conceived sorrow, and brought forth ungodliness.

He hath graven and digged up a pit: and is
fallen himself into the destruction that he made for
another.

For his travail shall come upon his own head:
and his wickedness shall fall on his own pate.

I will give thanks unto the Lord, according to
his righteousness: and I will praise the Name of the
Lord most High.

Domine, Dominus noster. Psal. viii.

O Lord our Governour, how excellent is thy
Name in all the world: thou that hast set thy
glory above the heavens!

Out of the mouth of very babes and sucklings
hast thou ordained strength, because of thine ene-
mies: that thou mightest still the enemy and the
avenger.

For I will consider thy heavens, even the works
of thy fingers: the moon and the stars which thou
hast ordained.

What is man, that thou art mindful of him:
and the son of man, that thou visitest him?

Thou madest him lower then the angels: to
crown

Moneth. The ij. day.

crown him with glory and worship.

6 Thou makest him to have dominion
works of thy hands : and thou hast put all things
subjection under his feet ;

7 All sheep and oxen : yea, and the beasts
field ;

8 The fowls of the air, and the fishes of the
and whatsoever walketh through the paths of
seas.

9 O Lord our Governour : how excellent
Name in all the world !

Morning Prayer.

Confitebor tibi. Psal. ix.

I Will give thanks unto thee, O Lord, with
whole heart : I will speak of all thy marvellous
works.

2 I will be glad and rejoyce in thee : yea
songs will I make of thy Name, O thou
Highest.

3 While mine enemies are driven back : they
fall and perish at thy presence.

4 For thou hast maintained my right, and
cause : thou art set in the throne that judgest

5 Thou hast rebuked the heathen, and destruyed
the ungodly : thou hast put out their name for
and ever.

6 O thou enemy, destructions are come to a
petual end : even as the cities which thou hast
destroyed ; their memorial is perished with them.

7 But the Lord shall endure for ever : he
also prepared his seat for judgment.

8 For he shall judge the world in righteousness
and minister true judgment unto the people.

9 The Lord also will be a defence for the
pressed : even a refuge in due time of trouble.

10 And they that know thy Name, will put
trust in thee : for thou, Lord, hast never failed
that seek thee.

11 O praise the Lord which dwelleth in
shew the people of his doings.

12 For when he maketh inquisition for blood
remembereth them : and forgetteth not the
plaint of the poor.

13 Have mercy upon me, O Lord, consider
trouble which I suffer of them that hate me :
that liftest me up from the gates of death.

14 That I may shew all thy praises within
ports of the daughter of Sion : I will rejoyce in
salvation.

ship. The heathen are sunk down in the pit that
 dominion they made : in the same net which they hid privily,
 out all their foot taken.
 he beasts The Lord is known to execute judgment :
 the ungodly is trapped in the work of his own
 hands.
 the of the wicked shall be turned into hell : and all
 e paths of the people that forget God.
 excellent For the poor shall not alway be forgotten :
 the patient abiding of the meek shall not perish for
 ever.

19 Up Lord, and let not man have the upper
 hand : let the heathen be judged in thy sight.
 20 Put them in fear, O Lord : that the heathen
 may know themselves to be but men.

Ut quid, Domine? Psal. x.

Why standest thou so far off, O Lord : and hi-
 dest thy face in the needful time of trouble ?

2 The ungodly for his own lust doth persecute
 the poor : let them be taken in the crafty wiliness
 that they have imagined.

3 For the ungodly hath made boast of his own
 hearts desire : and speaketh good of the covetous
 whom God abhorreth.

4 The ungodly is so proud, that he careth not
 for God : neither is God in all his thoughts.

5 His ways are alway grievous : thy judgments
 are far above out of his sight, and therefore desieth
 he all his enemies.

6 For he hath said in his heart, Tush, I shall never
 be cast down : there shall no harm happen unto
 me.

7 His mouth is full of cursing, deceit, and fraud :
 under his tongue is ungodliness and vanity.

8 He sitteth lurking in the thievish corners of
 the streets : and privily in his lurking dens doth he
 murder the innocent ; his eyes are set against the
 poor.

9 For he lieth waiting secretly, even as a lion
 lurketh he in his den : that he may ravish the poor.

10 He doth ravish the poor : when he getteth him
 into his net.

11 He falleth down and humbleth himself : that
 the congregation of the poor may fall into the hands
 of his captains.

12 He hath said in his heart, Tush, God hath for-
 gotten : he hideth away his face, and he will never
 see it.

13 Arise, O Lord God, and lift up thine hand : for-
 get not the poor.

14 Wherefore should the wicked blaspheme God while he doth say in his heart, Tush, thou God rest not for it.

15 Surely thou hast seen it: for thou beholdest ungodliness and wrong.

16 That thou mayest take the matter into thine hand: the poor committeth himself unto thee; thou art the helper of the friendless.

17 Break thou the power of the ungodly and malicious: take away his ungodliness, and thou shalt find none.

18 The Lord is King for ever and ever: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor: thou preparest their heart, and thine ear hearkeneth thereto.

20 To help the fatherless and poor unto the right: that the man of the earth be no more exalted against them.

In Domino confido. Psal. xi.

IN the Lord put I my trust: how say ye then my soul, that she should flee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down: what hath the righteous done?

4 The Lord is in his holy temple: the Lord's seat is in heaven.

5 His eyes consider the poor: and his eye-lids the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedness doth his soul abhor.

7 Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest: this shall be their portion to drink.

8 For the righteous Lord loveth righteousness: his countenance will behold the thing that is just.

Evening Prayer.

Salvum me fac. Psal. xii.

Help me, Lord, for there is not one godly man left: for the faithful are diminished from among the children of men.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and seem to be wise in their double heart.

3 The Lord shall root out all deceitful lips: the tongue that speaketh proud things.

Moneth. The ij. day.

asphe me God
thou God
thou behold
atter into the
nto thee; for;

Now for the comfortless troubles sake, of the
dy: and because of the deep sighing of the

I will up, saith the Lord: and will help every
from him that swelleth against him, and will set
at rest.

The words of the Lord are pure words: even
the silver, which from the earth is tried, and pu-
led seven times in the fire.

Thou shalt keep them, O Lord: thou shalt pre-
serve him from this generation for ever.

The ungodly walk on every side: when they are
alted, the children of men are put to rebuke.

Usque quo, Domine? Psal. xiii.

How long wilt thou forget me, O Lord, for ever:
How long wilt thou hide thy face from me?

How long shall I seek counsel in my soul, and be
vexed in my heart: how long shall mine enemies
rumph over me?

Consider and hear me, O Lord my God: light-
mine eyes, that I sleep not in death.

Let mine enemy say, I have prevailed against
him: for if I be cast down, they that trouble me
ill rejoyce at it.

But my trust is in thy mercy: and my heart is
oyful in thy salvation.

I will sing of the Lord, because he hath dealt so
ovingly with me: yea, I will praise the Name of
he Lord most Highest.

Dixit insipiens. Psal. xiv.

The fool hath said in his heart: There is no
God.

They are corrupt, and become abominable in
their doings: there is none that doeth good, no not
one.

The Lord looked down from heaven upon the
children of men: to see if there were any that would
understand, and seek after God.

But they are all gone out of the way, they are
altogether become abominable: there is none that
doeth good, no not one.

Their throat is an open sepulchre, with their
tongues have they deceived: the poison of asps is
under their lips.

Their mouth is full of cursing, and bitterness:
their feet are swift to shed blood.

Destruction and unhappiness is in their ways.

Moneth. The 11. day.

and the way of peace have they not known :
is no fear of God before their eyes.

8 Have they no knowledge, that they are all
workers of mischief : eating up my people as it
bread, and call not upon the Lord?

9 There were they brought in great fear,
where no fear was : for God is in the generation
the righteous.

10 As for you, ye have made a mock at the
fel of the poor : because he putteth his trust in
Lord.

11 Who shall give salvation unto Israel out
Sion? When the Lord turneth the captivity of
people : then shall Jacob rejoyce, and Israel
be glad.

Morning Prayer.

Domine, quis habitabit? Psal. xv.

Lord, who shall dwell in thy tabernacle : or
shall rest upon thy holy hill?

2 Even he that leadeth an uncorrupt life :
doeth the thing which is right, and speaketh
truth from his heart.

3 He that hath used no deceit in his tongue,
done evil to his neighbour : and hath not stand
his neighbour.

4 He that setteth not by himself, but is low
his own eyes : and maketh much of them that
the Lord.

5 He that sweareth unto his neighbour, and
appointeth him not : though it were to his
hindrance.

6 He that hath not given his money upon usury,
nor taken reward against the innocent.

7 Whoso doeth these things : shall never fall.

Conserve me, Domine. Psal. xvi.

Preserve me, O God : for in thee have I put
trust.

2 O my soul, Thou hast said unto the Lord
Thou art my God, my goods are nothing
thee.

3 All my delight is upon the saints that are in
earth : and upon such as excel in vertue.

4 But they that run after another god : shall
great trouble.

5 Their drink-offerings of blood will I not offer,
neither make mention of their names within
lips.

6 The Lord himself is the portion of mine
heritage.

Moneth. The 111. day.

ritance, and of my cup: thou shalt maintain my

7 The lot is fallen unto me in a fair ground:
8 I have a goodly heritage.

8 I will thank the Lord for giving me warning:
9 he reins also chasten me in the night-season.

9 I have set God always before me: for he is on
my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory
rejoyced: my flesh also shall rest in hope.

11 For why? thou shalt not leave my soul in
hell: neither shalt thou suffer thy holy One to see
corruption.

12 Thou shalt shew me the path of life; in thy
presence is the fulness of joy: and at thy right
hand there is pleasure for evermore.

Exaudi, Domine. Psal. xvii.

Hear the right, O Lord, consider my complaint:
and hearken unto my prayer, that goeth not
out of feigned lips.

2 Let my sentence come forth from thy pre-
sence: and let thine eyes look upon the thing that
is equal.

3 Thou hast proved, and visited mine heart in
the night-season; thou hast tried me, and shalt find
no wickedness in me: for I am utterly purposed
that my mouth shall not offend.

4 Because of mens works, that are done against
the words of thy lips: I have kept me from the
ways of the destroyer.

5 O hold thou up my goings in thy paths: that
my footsteps slip not.

6 I have called upon thee, O God, for thou shalt
hear me: incline thine ear to me, and hearken un-
to my words.

7 Shew thy marvellous loving kindness, thou that
art the Saviour of them which put their trust in
thee: from such as resist thy right hand.

8 Keep me as the apple of an eye: hide me
under the shadow of thy wings.

9 From the ungodly that trouble me: mine
enemies compass me round about to take away my
soul.

10 They are inclosed in their own fat: and their
mouth speaketh proud things.

11 They lie waiting in our way on every side:
turning their eyes down to the ground.

12 Like as a lion that is greedy of his prey: and
as it were a lions whelp lurking in secret places.

13 Up, Lord, disappoint him, and cast him

down: deliver my soul from the ungodly, which is a sword of thine.

14 From the men of thy hand, O Lord, deliver the men, I say, and from the evil world: they have their portion in this life, whose bellies are filled with thy hid treasure.

15 They have children at their desire: and the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness: and when I awake up after thy mercies, I shall be satisfied with it.

Evening Prayer.

Diligam te, Domine. Psal. xviii.

I Will love thee, O Lord, my strength; the Lord is my stony rock, and my defence; my Saviour my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrows of death compassed me: and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me: the snare of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So shall he hear my voice out of his holy temple: and my complaint shall come before him, and shall enter even into his ears.

7 The earth trembled and quaked: the foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out in his presence: and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down, and it was dark under his feet.

10 He rode upon the cherubins, and did fly: he came flying upon the wings of the wind.

11 He made darkness his secret place: his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed: hail-stones, and coals of fire.

13 The Lord also thundred out of heaven, and the Highest gave his thunder: hail-stones, and coals of fire.

14 He sent out his arrows, and scattered them: he cast forth lightnings, and destroyed them.

- godly, which
O Lord, hiding, O Lord: at the blasting of the breath of
thy displeasure.
15 The Springs of waters were seen, and the foundations of the round world were discovered at thy
thy displeasure.
16 He shall send down from on high to fetch me:
and shall take me out of many waters.
17 He shall deliver me from my strongest enemy,
and from them which hate me: for they are too
mighty for me.
18 They prevented me in the day of my trouble:
but the Lord was my upholder.
19 He brought me forth also into a place of liberty:
he brought me forth, even because he had a
favour unto me.
20 The Lord shall reward me after my righteous
dealing: according to the cleanness of my hands
shall he recompense me.
21 Because I have kept the ways of the Lord:
and have not forsaken my God, as the wicked
doth.
22 For I have an eye unto all his laws: and will
not cast out his commandments from me.
23 I was also uncorrupt before him: and eschewed
mine own wickedness.
24 Therefore shall the Lord reward me after my
righteous dealing: and according unto the cleanness
of my hands in his eye-sight.
25 With the holy thou shalt be holy: and with a
perfect man thou shalt be perfect.
26 With the clean thou shalt be clean: and with
the froward thou shalt learn frowardness.
27 For thou shalt save the people that are in
adversity: and shalt bring down the high looks of the
proud.
28 Thou also shalt light my candle: the Lord my
God shall make my darkness to be light.
29 For in thee I shall discomfit an host of men:
and with the help of my God I shall leap over the
wall.
30 The way of God is an undefiled way:
the word of the Lord also is tried in the fire; he is
the defender of all them that put their trust in him.
31 For who is God but the Lord: or who hath
any strength, except our God?
32 It is God that girdeth me with strength of war:
and maketh my way perfect.
33 He maketh my feet like harts feet: and setteth
me up on high.
34 He teacheth mine hands to fight: and mine
arms shall break even a bow of steel.

Moneth. The iij. day.

35 Thou hast given me the defence of thy
tion: thy right hand also shall hold me up, and
loving correction shall make me great.

36 Thou shalt make room enough under
to go: that my footsteps shall not slide.

37 I will follow upon mine enemies, and over-
take them: neither will I turn again till I have de-
stroyed them.

38 I will smite them, that they shall not be-
to stand: but fall under my feet.

39 Thou hast girded me with strength unto
battel: thou shalt throw down mine enemies
before me.

40 Thou hast made mine enemies also to
their backs upon me: and I shall destroy them
because they hate me.

41 They shall cry, but there shall be none to
help them: yea, even unto the Lord shall they cry,
but he shall not hear them.

42 I will beat them as small as the dust be-
neath the wind: I will cast them out as the clay in
the streets.

43 Thou shalt deliver me from the strivings of
people: and thou shalt make me the head of
the heathen.

44 A people whom I have not known: shall
serve me.

45 As soon as they hear of me, they shall ob-
ey me: but the strange children shall dissemble
before me.

46 The strange children shall fail: and be af-
raid out of their prisons.

47 The Lord liveth, and blessed be my firm
helper: and praised be the God of my salvation.

48 Even the God that seeth that I be avenged,
and subdueth the people unto me.

49 It is he that delivereth me from my ene-
mies, and setteth me up above mine adver-
saries: thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee,
O Lord, among the Gentiles: and sing praises
unto thy Name.

51 Great prosperity giveth he unto his King,
and sheweth loving kindness unto David his An-
ointed, and unto his seed for evermore.

Morning Prayer.

Cant enarrant. Psal. xix.

THe heavens declare the glory of God: and the
firmament sheweth his handy-work.

Moneth. The lv. day.

One day telleth another : and one night cer-
tainly another.

There is neither speech nor language : but their
voices are heard among them.

Their sound is gone out into all lands : and
their words into the ends of the world.

In them hath he set a tabernacle for the sun :
which cometh forth as a bridegroom out of his
chamber , and rejoyceth as a giant to run his
course.

It goeth forth from the uttermost part of
the heaven , and runneth about unto the end of it
again : and there is nothing hid from the heat
thereof.

The law of the Lord is an undefiled law , con-
verting the soul : the testimony of the Lord is sure,
and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoyce
the heart : the commandment of the Lord is pure,
and giveth light unto the eyes.

9 The fear of the Lord is clean , and endureth
forever : the judgments of the Lord are true , and
righteous altogether.

10 More to be desired are they then gold, yea,
then much fine gold : sweeter also then honey and
the honey-comb.

11 Moreover, by them is thy servant taught : and
in keeping of them there is great reward.

12 Who can tell how oft he offendeth : O cleanse
thou me from my secret faults.

13 Keep thy servant also from presumptuous
sins, lest they get the dominion over me : so shall
I be undefiled, and innocent from the great of-
fence.

14 Let the words of my mouth, and the me-
ditation of my heart : be always acceptable in thy
sight,

15 O Lord : my strength, and my redeemer.

Exaudiat te Dominus. Psal.xx.

THE Lord hear thee in the day of trouble : the
Name of the God of Jacob defend thee.

2 Send thee help from the sanctuary : and strength-
en thee out of Sion.

3 Remember all thy offerings : and accept thy
burnt-sacrifice.

4 Grant thee thy hearts desire : and fulfil all thy
mind.

5 We will rejoyce in thy salvation, and triumph
in the Name of the Lord our God : the Lord per-
form all thy petitions.

Moneth. The tw. day.

6 Now know I that the Lord helpeth his ointed, and will hear him from his holy heaven with the wholsom strength of his hand.

7 Some put their trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought down and fallen: but we are risen and stand upright.

9 Save, Lord, and hear us, O King of heaven when we call upon thee.

Domine, in virtute tua. Psal. xxi.

THE King shall rejoyce in thy strength, O Lord: exceeding glad shall he be of thy salvation.

2 Thou hast given him his hearts desire: and thou hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessing of goodness: and shalt set a crown of pure gold on his head.

4 He asked life of thee, and thou gavest him long life: even for ever and ever.

5 His honour is great in thy salvation: glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity, and make him glad with the joy of thy countenance.

7 And why? because the king putteth his trust in the Lord: and in the mercy of the most High he shall not miscarry.

8 All thine enemies shall feel thy hand: thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth, and their seed from among the children of men.

11 For they intended mischief against thee: and thou hast imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own strength: so will we sing and praise thy power.

Evening Prayer.

Deus, Deus meus. Psal. xxii.

MY God, my God, look upon me, why hast thou forsaken me: and art so far from my health, and from the words of my complaint?

Moneth. Thirti. day.

- 2 O my God, I cry in the day-time, but thou hearest not: and in the night-season also I take no rest.
- 3 And thou continuest holy: O thou worship of Israel.
- 4 Our fathers hoped in thee: they trusted in thee, and thou didst deliver them.
- 5 They called upon thee, and were holpen: they put their trust in thee, and were not confounded:
- 6 But as for me, I am a worm, and no man: a very scorn of men, and the out-cast of the people.
- 7 All they that see me, laugh me to scorn: they shoot out their lips, and shake their heads, saying,
- 8 He trusted in God, that he would deliver him: let him deliver him if he will have him.
- 9 But thou art he that took me out of my mothers womb: thou wast my hope, when I hanged yet upon my mothers breasts.
- 10 I have been left unto thee ever since I was born: thou art my God even from my mothers womb.
- 11 O go not from me, for trouble is hard at hand: and there is none to help me.
- 12 Many oxen are come about me: fat bulls of Basan close me in on every side.
- 13 They gape upon me with their mouths: as it were a ramping and a roaring lion.
- 14 I am poured out like water, and all my bones are out of joynt: my heart also in the midst of my body is even like melting wax.
- 15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums: and thou shalt bring me into the dust of death.
- 16 For many dogs are come about me: and the council of the wicked layeth siege against me.
- 17 They pierced my hands and my feet, I may tell all my bones: they stand staring and looking upon me.
- 18 They part my garments among them: and cast lots upon my vesture.
- 19 But be not thou far from me, O Lord: thou art my succour, haste thee to help me.
- 20 Deliver my soul from the sword: my darling from the power of the dog.
- 21 Save me from the lions mouth: thou hast heard me also from among the horns of the unicorns.
- 22 I will declare thy name unto my brethren: in

Moneth. The v. day.

the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him : magnify him, all ye of the seed of Jacob, and fear him all seed of Israel.

24 For he hath not despised nor abhorred low estate of the poor : he hath not hid his face from him, but when he called unto him, he heard him.

25 My praise is of thee in the great congregation : my vows will I perform in the sight of them that fear him.

26 The poor shall eat and be satisfied : they shall seek after the Lord, shall praise him ; your hearts shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord : and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lords : and he is the Governour among the people.

29 All such as be fat upon earth : have eaten and worshipped.

30 All they that go down into the dust shall kneel before him : and no man hath quickened his own soul.

31 My seed shall serve him : they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness : unto a people that shall be born whom the Lord hath made.

Dominus regit me. Psal. xxiii.

The Lord is my shepherd : therefore can I lack nothing.

2 He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

3 He shall convert my soul : and bring me forth in the paths of righteousness, for his Names sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me, thy rod and thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oyl, and my cup shall be full.

6 But thy loving kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

Morning Prayer.

Domini est terra. Psal. xxiv.

The earth is the Lords, and all that therein is : the compass of the world, and they that dwell

Moneth. The v. day.

raise thee, For he hath founded it upon the seas: and pre-
m. magnified it upon the fouds.

ear him all Who shall ascend into the hill of the Lord: or
who shall rise up in his holy place?

abhorred Even he that hath clean hands, and a pure
his face from heart: and that hath not lift up his mind unto
heard him. vanity, nor sworn to deceive his neighbour.

eat congreg He shall receive the blessing from the Lord: and
light of the righteousness from the God of his salvation.

d: they th This is the generation of them that seek him:
s your hee ven of them that seek thy face, O Jacob.

ember the Lift up your heads, O ye gates, and be ye lift
and all th up, ye everlasting doors: and the King of glory shall
ore him. come in.

d he is th Who is the King of glory: it is the Lord strong
and mighty, even the Lord mighty in battel.

eaten an Lift up your heads, O ye gates, and be ye lift
dust sh up, ye everlasting doors: and the King of glory
ckened h shall come in.

e counte Who is the King of glory: even the Lord of
hosts, he is the King of glory.

Ad te, Domine, levavi. Psal. xxv.

U Nto thee, O Lord, will I lift up my soul, my
God, I have put my trust in thee: O let me
not be confounded, neither let mine enemies tri-
umph over me.

2 For all they that hope in thee shall not be a-
shamed: but such as transgress without a cause shall
be put to confusion.

3 Shew me thy ways, O Lord: and teach me thy
paths.

4 Lead me forth in thy truth, and learn me: for
thou art the God of my salvation; in thee hath
been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mer-
cies: and thy loving kindnesses, which have been
ever of old.

6 Oh remember not the sins, and offences of my
youth: but according to thy mercy think thou upon
me, O Lord, for thy goodness.

7 Gracious and righteous is the Lord: therefore
will he teach sinners in the way.

8 Them that are meek, shall he guide in judg-
ment: and such as are gentle, them shall he learn
his way.

9 All the paths of the Lord are mercy and truth:
unto such as keep his covenant and his testimonies

10 For thy Names sake, O Lord: be merciful un-
to my sin, for it is great.

11 What man is he that feareth the Lord: him
shall

Moneth. The v. day.

shall he teach in the way that he shall choose.
12 His soul shall dwell at ease: and his seed
inherit the land.

13 The secret of the Lord is among them
fear him: and he will shew them his covenant.

14 Mine eyes are ever looking unto the Lord
for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon
for I am desolate and in misery.

16 The sorrows of my heart are enlarged
bring thou me out of my troubles.

17 Look upon my adversity and misery: and
give me all my sin.

18 Consider mine enemies how many they
and they bear a tyrannous hate against me.

19 O keep my soul, and deliver me: let me
be confounded, for I have put my trust in thee.

20 Let perfectness, and righteous dealing
upon me: for my hope hath been in thee.

21 Deliver Israel, O God: out of all his troubles.

Judica me, Domine. Psal. xxvi.

BE thou my Judge, O Lord, for I have walked
innocently: my trust hath been also in the Lord
therefore shall I not fall.

2 Examine me, O Lord, and prove me: try
my reins, and my heart.

3 For thy loving kindness is ever before mine
eyes: and I will walk in thy truth.

4 I have not dwelt with vain persons: neither
will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked
and will not sit among the ungodly.

6 I will wash my hands in innocency, O Lord
and so will I go to thine altar;

7 That I may shew the voice of thanksgiving
and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house
and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners: nor my
life with the bloud-thirsty;

10 In whose hands is wickedness: and their right
hand is full of gifts.

11 But as for me, I will walk innocently: O
deliver me, and be merciful unto me.

12 My root standeth right: I will praise the Lord
in the congregations.

Evening Prayer.

Dominus illuminatio. Psal. xxvii.

THE Lord is my light, and my salvation; whom
then shall I fear: the Lord is the strength of

Moneth. The v. day.

choose. life; of whom then shall I be afraid?
his seed. When the wicked, even mine enemies, and my
g them came upon me to eat up my flesh: they stum-
ovenant. ed, and fell.

to the Lo Though an host of men were laid against me,
et. shall not my heart be afraid: and though there
cy upon be up war against me, yet will I put my trust in

enlarged 4 One thing have I desired of the Lord, which I
ry: and will require: even that I may dwell in the house
of the Lord all the days of my life, to behold the
beauty of the Lord, and to visit his temple.

ay they 5 For in the time of trouble he shall hide me
ne. in his tabernacle: yea in the secret place of his
dwelling shall he hide me, and set me up upon a
let me rock of stone.

n thee. 6 And now shall he lift up mine head: above
healing mine enemies round about me.

is trouble 7 Therefore will I offer in his dwelling an ob-
lation with great gladness: I will sing and speak
praises unto the Lord.

ve walk 8 Hearken unto my voice, O Lord, when I cry
unto thee: have mercy upon me, and hear me.

try o 9 My heart hath talked of thee, Seek ye my face:
thy face, Lord, will I seek.

ore mi 10 O hide not thou thy face from me: nor cast
thy servant away in displeasure.

: neith 11 Thou hast been my succour: leave me not,
neither forsake me, O God of my salvation.

wicked 12 When my father and my mother forsake me:
the Lord taketh me up.

Lord 13 Teach me thy way, O Lord: and lead me in
the right way, because of mine enemies.

giving 14 Deliver me not over into the will of mine ad-
versaries: for there are false witnesses risen up a-
gainst me, and such as speak wrong.

house 15 I should utterly have fainted: but that I be-
lieve verily to see the goodness of the Lord in the
land of the living.

nor my 16 O tarry thou the Lords leisure: be strong; and
he shall comfort thine heart, and put thou thy trust
in the Lord.

Ad te, Domine. Psal. xxviii.

U Nto thee will I cry, O Lord my strength: think
no scorn of me, lest if thou make as though thou
hearest not, I become like them that go down into
the pit.

2 Hear the voice of my humble petitions, when
I cry unto thee: when I hold up my hands towards
the mercy-seat of thy holy temple.

Moneth. The v. day.

3 O pluck me not away, neither destroy me the ungodly, and wicked doers: which speak freely to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds: according to the wickedness of their own inventions.

5 Recompense them after the work of their hands: pay them that they have deserved.

6 For they regard not in their mind the word of the Lord, nor the operation of his hands: therefore shall he break them down, and not build them up.

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength, and my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength: and he is the whole defence of his Anointed.

10 O save thy people, and give thy blessing unto thine inheritance: seed them, and set them for ever.

Afferte Domino. Psal. xxix.

Bring unto the Lord, O ye mighty, bring young rams unto the Lord: ascribe unto the Lord worship and strength.

2 Give the Lord the honour due unto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees: yea, the Lord breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf: Libanus also, and Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire, the voice of the Lord shaketh the wilderness: yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes: in his temple doth every man speak of his honour.

9 The Lord sitteth above the water-floud: and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people: the Lord shall give his people the blessing of peace.

Morning

Moneth. The vij. day.

Morning Prayer.

Exaltabo te, Domine. Psal. xxx.

Will magnifie thee, O Lord, for thou hast set me
up: and not made my foes to triumph over me.

O Lord my God, I cried unto thee: and thou
healed me.

Thou, Lord, hast brought my soul out of hell:
Thou hast kept my life from them that go down to
pit.

Sing praises unto the Lord, O ye saints of his:
Give thanks unto him for a remembrance of his
kindness.

For his wrath endureth but the twinkling of an
eye, and in his pleasure is life: heaviness may en-
dure for a night, but joy cometh in the morning.

And in my prosperity I said, I shall never be
removed: thou, Lord, of thy goodness hadst made
my hill so strong.

Thou didst turn thy face from me: and I was
troubled.

Then cried I unto thee, O Lord: and gat me to
my Lord right humbly.

What profit is there in my blood: when I go
down to the pit?

Shall the dust give thanks unto thee: or shall
it declare thy truth?

Hear, O Lord, and have mercy upon me: Lord,
be thou my helper.

Thou hast turned my heaviness into joy: thou
hast put off my sackcloth, and girded me with glad-
ness.

Therefore shall every good man sing of thy
praise without ceasing: O my God, I will give
thanks unto thee for ever.

Inte, Domine, speravi. Psal. xxxi.

IN thee, O Lord, have I put my trust: let me ne-
ver be put to confusion, deliver me in thy righte-
ousness.

Bow down thine ear to me: make haste to de-
liver me.

And be thou my strong rock, and house of de-
fence: that thou mayest save me.

For thou art my strong rock and my castle:
be thou also my guide, and lead me for thy names
sake.

Draw me out of the net that they have laid pri-
vily for me: for thou art my strength.

Into thy hands I commend my spirit: for thou
hast redeemed me, O Lord, thou God of truth.

I have hated them that hold of superstitious
vanities.

vanities: and my trust hath been in the Lord.
8 I will be glad and rejoyce in thy mercy: for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of my enemy: but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble: and mine eye is consumed for very heaviness; yea, my soul, and my body.

11 For my life is waxen old with heaviness: my years with mourning.

12 My strength faileth me, because of mine iniquity: and my bones are consumed.

13 I became a reproof among all mine enemies: but especially among my neighbours: and the mine acquaintance were afraid of me, and they that did see me without, conveyed themselves from me.

14 I am clean forgotten as a dead man out of mind: I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude: and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord: as I have said, Thou art my God.

17 My time is in thy hand, deliver me from the hand of mine enemies: and from them that persecute me.

18 Shew thy servant the light of thy countenance, and save me for thy mercies sake.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence: which speak cruelly, disdainfully, and despitefully against the righteous.

21 O how plentiful is thy goodness which thou hast laid up for them that fear thee: and that thou hast prepared for them that put their trust in thee, even before the sons of men!

22 Thou shalt hide them privily by thine own presence from the provoking of all men: thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath shewed marvellous great kindness in a strong city.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Nevertheless, thou heardest the voice of my prayer: when I cried unto thee.

O love th
preserveth
rewardeth
Be strong
ye that put

Be

Blessed is he

and whose

Blessed is

no sin: a

For while

ed away th

For thy

and my moist

I will ac

righteous

6 I said, I

thou forg

7 For thi

prayer unto

ound: but

ome nigh

8 Thou

serve me

out with

9 I wil

wherein t

mine eye

10 Be

no under

bit and b

11 Gr

whoso p

ceth him

12 Be

Lord:

R E

2 P

him w

3 S

luttily

4

work

5

earth

6

mad

his

Moneth. The vj. day.

O love the Lord, all ye his saints: for the
preserveth them that are faithful, and plente-
ly rewardeth the proud doer.

Be strong, and he shall establish your heart:
ye that put your trust in the Lord.

Evening Prayer.

Beati, quorum. Psal. xxxii.

Blessed is he whose unrighteousness is forgiven:
and whose sin is covered.

Blessed is the man unto whom the Lord impu-
neth no sin: and in whose spirit there is no guile.

For while I held my tongue: my bones consu-
ed away through my daily complaining.

For thy hand is heavy upon me day and night:
my moisture is like the drought in summer.

I will acknowledge my sin unto thee: and mine
righteousness have I not hid.

6 I said, I will confess my sins unto the Lord: and
thou forgavest the wickedness of my sin.

7 For this shall every one that is godly, make his
prayer unto thee, in a time when thou mayest be
found: but in the great water-floods they shall not
come nigh him.

8 Thou art a place to hide me in, thou shalt pre-
serve me from trouble: thou shalt compass me a-
bout with songs of deliverance.

9 I will inform thee, and teach thee in the way
wherein thou shalt go: and I will guide thee with
mine eye.

10 Be ye not like to horse and mule, which have
no understanding: whose mouths must be held with
bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly: but
whoso putteth his trust in the Lord, mercy embra-
ceth him on every side.

12 Be glad, O ye righteous, and rejoyce in the
Lord: and be joyful, all ye that are true of heart.

Exultate, iusti. Psal. xxxiii.

Rejoyce in the Lord, O ye righteous: for it be-
cometh well the just to be thankful.

2 Praise the Lord with harp: sing praises unto
him with the lute, and instrument of ten strings.

3 Sing unto the Lord a new song: sing praises
lively unto him with a good courage.

4 For the word of the Lord is true: and all his
works are faithful.

5 He loveth righteousness and judgment: the
earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens
made: and all the hosts of them by the breath of
his mouth.

7 He

Moneth. The vii. day.

7 He gathereth the waters of the sea together
it were upon an heap: and layeth up the deep
a treasure-house.

8 Let all the earth fear the Lord: stand in
him, all ye that dwell in the world;

9 For he spake, and it was done: he com-
ed, and it stood fast.

10 The Lord bringeth the counsel of the he-
to nought: and maketh the devices of the pe-
to be of none effect, and casteth out the coun-
princes.

11 The counsel of the Lord shall endure for-
and the thoughts of his heart from generation
generation.

12 Blessed are the people whose God is the
Jehovah: and blessed are the folk that he hath
sen to him, to be his inheritance.

13 The Lord looked down from heaven,
beheld all the children of men: from the habi-
tion of his dwelling he considereth all them
dwell on the earth.

14 He fashioneth all the hearts of them:
understandeth all their works.

15 There is no king that can be saved by the
titude of an host: neither is any mighty man
livered by much strength.

16 A horse is counted but a vain thing to
man: neither shall he deliver any man by his
strength.

17 Behold, the eye of the Lord is upon the
that fear him: and upon them that put their
in his mercy.

18 To deliver their soul from death: and to
them in the time of dearth.

19 Our soul hath patiently carried for the Lord
for he is our help and our shield.

20 For our heart shall rejoyce in him: be-
we have hoped in his holy name.

21 Let thy merciful kindness, O Lord, be up-
us: like as we do put our trust in thee.

Benedicam Domino. Psal. xxxiv.

I Will alway give thanks unto the Lord: his pra-
shall ever be in my mouth.

2 My soul shall make her boast in the Lord: the
humble shall hear thereof, and be glad.

3 O praise the Lord with me: and let us magni-
his name together.

4 I sought the Lord, and he heard me: yea,
delivered me out of all my fear.

5 They had an eye unto him, and were lightened
and their faces were not ashamed.

Moneth. The vii. day.

- Lo, the poor crieth, and the Lord heareth him:
and saveth him out of all his troubles.
The angel of the Lord tarrieth round about
him that fear him: and delivereth them.
O taste, and see, how gracious the Lord is:
He is the man that trusteth in him.
O fear the Lord, ye that are his saints: for
ye that fear him, lack nothing.
The lions do lack and suffer hunger: but they
that seek the Lord, shall want no manner of thing
that is good.
11 Come, ye children, and hearken unto me: I
will teach you the fear of the Lord.
12 What man is he that lusteth to live: and would
in see good days?
13 Keep thy tongue from evil: and thy lips, that
they speak no guile.
14 Eschew evil, and do good: seek peace, and
follow it.
15 The eyes of the Lord are over the righteous:
and his ears are open unto their prayers.
16 The countenance of the Lord is against them
that do evil: to root out the remembrance of
them from the earth.
17 The righteous cry, and the Lord heareth
them: and delivereth them out of all their troubles.
18 The Lord is nigh unto them that are of a con-
trite heart: and will save such as be of an humble
spirit.
19 Great are the troubles of the righteous: but
the Lord delivereth him out of all.
20 He keepeth all his bones: so that not one of
them is broken.
21 But misfortune shall slay the ungodly: and
they that hate the righteous shall be desolate.
22 The Lord delivereth the souls of his servants:
and all they that put their trust in him shall not be
desolate.

Morning Prayer.

Judica me, Domine. Psal. xxxv.

PLead thou my cause, O Lord, with them that
strive with me: and fight thou against them
that fight against me.

2 Lay hand upon the shield and buckler: and
stand up to help me.

3 Bring forth the spear, and stop the way against
them that persecute me: say unto my soul, I am thy
salvation.

4 Let

4 Let them be confounded and put to that seek after my soul : let them be turned and brought to confusion, that imagine mischief me.

5 Let them be as the dust before the wind : the angel of the Lord scattering them.

6 Let their way be dark and slippery : and the angel of the Lord persecute them.

7 For they have privily laid their net to de me without a cause : yea, even without a cause they made a pit for my soul.

8 Let a sudden destruction come upon him awares, and his net that he hath laid priv catch himself : that he may fall into his own chief.

9 And, my soul, be joyful in the Lord : it rejoyce in his salvation.

10 All my bones shall say, Lord, who is like thee, who deliverest the poor from him that is strong for him : yea, the poor, and him that is misery, from him that spoileth him ?

11 False witnesses did rise up : they laid to charge things that I knew not.

12 They rewarded me evil for good : to the discomfort of my soul.

13 Nevertheless, when they were sick, I put sackcloth, and humbled my soul with fasting : and my prayer shall turn into mine own bosom.

14 I behaved my self as though it had been a friend or my brother : I went heavily, as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together : yea, the very abjects came together against me unawares, making mock at me, and ceased not.

16 With the flatterers were busie mockers : who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this : deliver my soul from the calamities which thou bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation : I will praise thee among much people.

19 O let not them that are mine enemies, triumph over me ungodly : neither let them wink with their eyes, that hate me without a cause.

20 And why? their communing is not for peace : but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouths, and said : Fie on thee, fie on thee, we saw thee with our eyes.

Moneth. The vij. day.

This thou hast seen, O Lord : hold not thy
hand then, go not far from me, O Lord.

Awake, and stand up to judge my quarrel :
revenge thou my cause, my God, and my Lord.

Judge me, O Lord my God, according to thy
righteousness : and let them not triumph over me.

Let them not say in their hearts, There,
so would we have it : neither let them say,
We have devoured him.

Let them be put to confusion and shame
rather, that rejoyce at my trouble : let them
be clothed with rebuke and dishonour, that boast
themselves against me.

Let them be glad and rejoyce, that favour
thy righteous dealing : yea, let them say alway,
Blessed be the Lord, who hath pleasure in the pro-
pitiety of his servant.

And as for my tongue, it shall be talking
of thy righteousness : and of thy praise all the day.

Dixit iniustus. Psal. xxxvi.

My heart sheweth me the wickedness of the
ungodly : that there is no fear of God before
his eyes.

For he flattereth himself in his own sight :
until his abominable sin be found out.

The words of his mouth are unrighteous and
deceit : he hath left off to behave himself
rightly, and to do good.

He imagineth mischief upon his bed, and hath
himself in no good way : neither doth he abhor
any thing that is evil.

Thy mercy, O Lord, reacheth unto the hea-
vens : and thy faithfulness unto the clouds.

Thy righteousness standeth like the strong
mountains : thy judgments are like the great deep.

Thou, Lord, shalt save both man and beast.
How excellent is thy mercy, O God : and the chil-
dren of men shall put their trust under the shadow
of thy wings.

They shall be satisfied with the plenteousness
of thy house : and thou shalt give them drink of
thy pleasures, as out of the river.

For with thee is the well of life : and in thy
light shall we see light.

O continue forth thy loving kindness unto
them that know thee : and thy righteousness un-
to them that are true of heart.

O let not the foot of pride come against me :
and let not the hand of the ungodly cast me down.

O let not the foot of pride come against me :
and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand.

Evening Prayer.

Noli emulari. Psal. xxxvii.

FRet not thy self because of the ungodly: neither be thou envious against the evil doer.

2 For they shall soon be cut down like the green herb, and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and he shall give thee thy hearts desire.

5 Commit thy way unto the Lord, and put thy trust in him: and he shall bring it to pass.

6 He shall make thy righteousness as clear as light: and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and abide patiently upon him: but grieve not thy self at whose way doth prosper, against the man that doth after evil counsels.

8 Leave off from wrath, and let go displeasure: fret not thy self, else shalt thou be moved to sin.

9 Wicked doers shall be rooted out: and they shall patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone: thou shalt look after his place, he shall be away.

11 But the meek-spirited shall possess the earth, and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the righteous, and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn: for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, they have bent their bow: to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go through their own hearts, and their bow shall be broken.

16 A small thing that the righteous hath is better then great riches of the ungodly.

17 For the arms of the ungodly shall be broken, and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly: their inheritance shall endure for ever.

19 They shall not be confounded in the

Moneth. The vii. day.

- ous time : and in the days of dearth they shall
ave enough.
- 20 As for the ungodly they shall perish, and the
emies of the Lord shall consume as the fat of
lambs : yea, even as the smoke shall they consume
away.
- 21 The ungodly borroweth, and payeth not a-
gain : but the righteous is merciful and liberal.
- 22 Such as are blessed of God, shall possess the
land : and they that are cursed of him, shall be
rooted out.
- 23 The Lord ordereth a good mans going : and
maketh his way acceptable to himself.
- 24 Though he fall, he shall not be cast away : for
the Lord upholdeth him with his hand.
- 25 I have been young, and now am old : and yet
I never the righteous forsaken, nor his seed
begging their bread.
- 26 The righteous is ever merciful, and lendeth :
and his seed is blessed.
- 27 Flee from evil, and do the thing that is good :
and dwell for evermore.
- 28 For the Lord loveth the thing that is right :
he forsaketh not his that be godly, but they are pre-
served for ever.
- 29 The unrighteous shall be punished : as for the
seed of the ungodly, it shall be rooted out.
- 30 The righteous shall inherit the land : and dwell
therein for ever.
- 31 The mouth of the righteous is exercised in wis-
dom : and his tongue will be talking of judge-
ment.
- 32 The law of his God is in his heart : and his
ways shall not slide.
- 33 The ungodly seeth the righteous : and seeketh
occasion to slay him.
- 34 The Lord will not leave him in his hand : nor
condemn him when he is judged.
- 35 Hope thou in the Lord, and keep his way, and
he shall promote thee, that thou shalt possess the
land : when the ungodly shall perish, thou shalt
see it.
- 36 I my self have seen the ungodly in great pow-
er : and flourishing like a green bay-tree.
- 37 I went by, and lo, he was gone : I sought
him, but his place could no where be found.
- 38 Keep innocency, and take heed unto the thing
that is right : for that shall bring a man peace at the
end.
- 39 As for the transgressours, they shall perish to-
gether :
- N

Moneth. The viij. day.

gether : and the end of the ungodly is, They shall be rooted out at the last.

40 But the salvation of the righteous cometh from the Lord : who is also their strength in the time of trouble.

41 And the Lord shall stand by them and shall deliver them from the ungodly, and shall save them, because they put their trust in him.

Morning Prayer.

Domine, ne in furore. Psal. xxxviii.

PUt me not to rebuke, O Lord, in thine anger : neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me : and thy hand presseth me sore.

3 There is no health in my flesh, because of thine displeasure : neither is there any rest in my bones by reason of my sin.

4 For my wickednesses are gone over my head, and are like a sore burden, too heavy for me to bear.

5 My wounds stink and are corrupt : through my foolishness.

6 I am brought into so great trouble and misery that I go mourning all the day long.

7 For my loyns are filled with a sore disease : and there is no whole part in my body.

8 I am feeble and sore smitten : I have rored because of the very disquietness of my heart.

9 Lord, thou knowest all my desire : and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me, and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble : and my kinsmen stood afar off.

12 They also that sought after my life, laid snares for me : and they that went about to do me evil, talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man and heard not : and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not : in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust : thou shalt answer for me, O Lord my God.

16 I have required that thine enemies should not triumph over me : for when my

Moneth. The viij. day.

They shall be lifted up, they rejoyced greatly against me.
17 And I truly am set in the plague: and my heaviness is ever in my sight.

18 For I will confess my wickedness: and be sorry for my sin.

19 But mine enemies live and are mighty: and they that hate me wrongfully, are many in number.

20 They also that reward evil for good, are against me: because I follow the thing that good is.

21 Forsake me not, O Lord my God: be not thou far from me.

22 Haste thee to help me: O Lord God of my salvation.

Dixi, Custodiam. Psal. xxxix.

I said, I will take heed to my ways: that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

4 My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

6 Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee, and verily, every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope: truly my hope is even in thee.

9 Deliver me from all mine offences: and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am even consumed by the means of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

Moneth. The viij. day.

14 For I am a stranger with thee, and a sojourner : as all my fathers were.

15 O spare me a little, that I may recover strength : before I go hence, and be no more seen.

Expectans expectavi. Psal. xl.

I Waited patiently for the Lord : and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit out of the mire and clay : and set my feet upon a rock, and ordered my goings.

3 And he hath put a new song in my mouth : even a thanksgiving unto our God.

4 Many shall see it, and fear : and shall put their trust in the Lord.

5 Blessed is the man, that hath set his hope in the Lord : and turned not unto the proud, and to those that go about with lies.

6 O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts which are to us-ward : and yet there is no man that ordereth them unto thee.

7 If I should declare them, and I speak of them they should be mo then I am able to express.

8 Sacrifice and meat-offering thou wouldst not : but mine ears hast thou opened.

9 Burnt-offerings, and sacrifice for sin hast thou not required : then said I, Lo, I come.

10 In the volume of the book it is written of me that I should fulfil thy will, O my God : I am content to do it, yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation : lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart : my talk hath been of thy truth and of thy salvation.

13 I have not kept back thy loving mercy and truth : from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord : let thy loving kindness, and thy truth always preserve me.

15 For innumerable troubles are come about me, my sins have taken such hold upon me, that I am not able to look up : yea, they are more in number then the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me, make haste, O Lord, to help me.

17 Let them be ashamed and confounded that

Moneth. The viij. day.

ther that seek after my soul to destroy it : let them be driven backward, and put to rebuke that wish me evil.

18 Let them be desolate, and rewarded with shame : that say unto me, Fie upon thee, fie upon thee.

19 Let all those that seek thee, be joyful and glad in thee : and let such as love thy salvation say alway, The Lord be praised.

20 As for me, I am poor and needy : but the Lord careth for me.

21 Thou art my helper, and redeemer : make no long tarrying, O my God.

Evening Prayer.

Beatus qui intelligit. Psal. xli.

Blessed is he that considereth the poor and needy : the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth : and deliver not thou him into the will of his enemies.

3 The Lord comfort him, when he lieth sick upon his bed : make thou all his bed in his sickness.

4 I said, Lord, be merciful unto me : heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me : When shall he die, and his name perish ?

6 And if he come to see me, he speaketh vanity : and his heart conceiveth falsehood within himself, and when he cometh forth he telleth it.

7 All mine enemies whisper together against me : even against me do they imagine this evil.

8 Let the sentence of guiltiness proceed against him : and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend whom I trusted : who did also eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord : raise thou me up again, and I shall reward them.

11 By this I know thou favourest me : that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me : and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel : world without end. Amen.

Quemadmodum. Psal. xlii.

Like as the hart desireth the water-brooks : so longeth my soul after thee, O God.

Moneth. The viij. day.

2 My soul is athirst for God, yea, even for the living God : when shall I come to appear before the presence of God ?

3 My tears have been my meat day and night while they daily say unto me, Where is now thy God ?

4 Now when I think thereupon, I pour out my heart by my self : for I went with the multitude and brought them forth into the house of God ;

5 In the voice of praise and thanksgiving : among such as keep holy-day.

6 Why art thou so full of heaviness, O my soul : and why art thou so disquieted within me ?

7 Put thy trust in God : for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me : therefore will I remember thee concerning the land of Jordan and the little hill of Hermion.

9 One deep calleth another, because of the noise of the water-pipes : all thy waves and storms are gone over me.

10 The Lord hath granted his loving kindness on the day-time : and in the night-season did I find of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast thou forgotten me : why go I thus heavily, while the enemy oppresseth me ?

12 My bones are smitten asunder as with a sword while mine enemies that trouble me cast me in the teeth ;

13 Namely, while they say daily unto me : Where is now thy God ?

14 Why art thou so vexed, O my soul : and why art thou so disquieted within me ?

15 O put thy trust in God : for I will yet thank him, which is the help of my countenance, and my God.

Judica me, Deus. Psal. xliii.

Give sentence with me, O God, and defend my cause against the ungodly people : O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee : and why go I so heavily while the enemy oppresseth me ?

3 O send out thy light and thy truth, that they may lead me : and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness : and upon

Moneth. The ix. day.

the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul : and why art thou so disquieted within me ?

6 O put thy trust in God : for I will yet give him thanks, which is the help of my countenance, and my God.

Morning Prayer.

Deus, auribus. Psal. xlv.

WE have heard with our ears, O God, our fathers have told us : what thou hast done in their time of old.

2 How thou hast driven out the heathen with thy hand, and planted them in : how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own sword : neither was it their own arm that helped them.

4 But thy right hand, and thine arm, and the light of thy countenance : because thou hadst a favour unto them.

5 Thou art my King, O God : send help unto Jacob.

6 Through thee will we overthrow our enemies : and in thy Name will we tread them under that rise up against us.

7 For I will not trust in my bow : it is not my sword that shall help me.

8 But it is thou that savest us from our enemies : and puttest them to confusion that hate us.

9 We make our boast of God all day long : and will praise thy Name for ever.

10 But now thou art far off, and puttest us to confusion : and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies : so that they which hate us spoil our goods.

12 Thou lettest us be eaten up like sheep : and hast scattered us among the heathen.

13 Thou sellest thy people for nought : and takest no money for them.

14 Thou makest us to be rebuked of our neighbours : to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen : and that the people shake their heads at us.

16 My confusion is daily before me : and the shame of my face hath covered me ;

17 For the voice of the slanderer and blasphemer
for the enemy and avenger.

18 And though all this be come upon us, yet
we not forget thee: nor behave our selves frow-
ly in thy covenant.

19 Our heart is not turned back: neither
steps gone out of thy way;

20 No, not when thou hast smitten us into
place of dragons: and covered us with the
dow of death.

21 If we have forgotten the Name of our God
and holden up our hands to any strange god
shall not God search it out? for he knoweth
very secrets of the heart.

22 For thy sake also are we killed all the
long: and are counted as sheep appointed to
slain.

23 Up, Lord, why sleepest thou: awake, and
not absent from us for ever.

24 Wherefore hidest thou thy face: and forge-
test our misery and trouble?

25 For our soul is brought low, even unto
dust: our belly cleaveth unto the ground.

26 Arise, and help us: and deliver us for
thy mercies sake.

Eructavit cor meum. Psal. xlv.

MY heart is inditing of a good matter: I spe-
of the things which I have made unto
King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer then the children of men: for
of grace are thy lips, because God hath blessed thee
for ever.

4 Gird thee with thy sword upon thy thigh,
thou most mighty: according to thy worship and
renown.

5 Good luck have thou with thine honour: rich-
on, because of the word of truth, of meekness and
righteousness, and thy right hand shall teach thee
terrible things.

6 Thy arrows are very sharp, and the people shall
be subdued unto thee: even in the midst among
the kings enemies.

7 Thy seat, O God, endureth for ever: the sce-
tre of thy kingdom is a right sceptre.

8 Thou hast loved righteousness, and hated in-
quity: wherefore God, even thy God, hath an-
ointed thee with the oyl of gladness above thy fel-
lows.

9 All thy garments smell of myrrhe, aloes, and

Moneth. The ix. day.

castia : out of the ivory palaces, whereby they have made thee glad.

10 Kings daughters were among thy honourable women : upon thy right hand did stand the Queen in a vesture of gold, wrought about with divers colours.

11 Hearken, O daughter, and consider, incline thine ear : forget also thine own people, and thy fathers house.

12 So shall the King have pleasure in thy beauty : for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift : like as the rich also among the people shall make their supplication before thee.

14 The Kings daughter is all glorious within : her clothing is of wrought gold.

15 She shall be brought unto the King in raiment of needle-work : the virgins that be her fellows, shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought : and shall enter into the Kings palace.

17 In stead of thy fathers thou shalt have children : whom thou mayest make princes in all lands.

18 I will remember thy name from one generation to another : therefore shall the people give thanks unto thee, world without end.

Deus noster refugium. Psal. xlii.

GOD is our hope and strength : a very present help in trouble.

2 Therefore will we not fear though the earth be moved : and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage and swell : and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of God : the holy place of the tabernacle of the most High.

5 God is in the midst of her, therefore shall she not be removed : God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved : but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us : the God of Jacob is our refuge.

8 O come hither, and behold the works of the

Moneth. The ix. day.

Lord: what destruction he hath brought upon earth.

9 He maketh wars to cease in all the world: breaketh the bow, and knappeth the spear in fender, and burneth the chariots in the fire.

10 Be still then, and know that I am God: will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us: the God of Jacob is our refuge.

Evening Prayer.

Omnes gentes, plaudite. Psal. xlvii.

O Clap your hands together, all ye people: sing unto God with the voice of melody.

2 For the Lord is high, and to be feared: he is the great King upon all the earth.

3 He shall subdue the people under us: and the nations under our feet.

4 He shall choose out an heritage for us: even the worship of Jacob, whom he loved.

5 God is gone up with a merry noise: and the Lord with the sound of the trump.

6 O sing praises, sing praises unto our God: sing praises, sing praises unto our King.

7 For God is the King of all the earth: sing praises with understanding.

8 God reigneth over the heathen: God sitteth upon his holy seat.

9 The princes of the people are joyned unto the people of the God of Abraham: for God, which is very high exalted, doth defend the earth, as he were with a shield.

Magnus Dominus. Psal. xlviii.

Great is the Lord, and highly to be praised in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the north-side lieth the city of the great King; God is well known in her palace as a sure refuge.

3 For lo, the kings of the earth: are gathered and gone by together.

4 They marvelled to see such things: they were astonished, and suddenly cast down.

5 Fear came there upon them, and sorrow: upon a woman in her travail.

6 Thou shalt break the ships of the sea: through the east-wind.

7 Like as we have heard, so have we seen in the city of the Lord of hosts; in the city of our God: God upholdeth the same for ever.

Moneth. The ix. day.

8 We wait for thy loving kindness, O God : in the midst of thy temple.

9 O God, according to thy Name, so is thy praise unto the worlds end : thy right hand is full of righteousness.

10 Let the mount Sion rejoyce, and the daughter of Judah be glad : because of thy judgments.

11 Walk about Sion, and go round about her : and tell the towres thereof.

12 Mark well her bulwarks, set up her houses : that ye may tell them that come after.

13 For this God is our God for ever and ever : he shall be our guide unto death.

Audite hæc, omnes. Psal. xlix.

O Hear ye this, all ye people : ponder it with your ears, all ye that dwell in the world.

2 High, and low, rich, and poor : one with another.

3 My mouth shall speak of wisdom : and my heart shall muse of understanding.

4 I will incline mine ear to the parable : and shew my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness : and when the wickedness of my heels compasseth me round about ?

6 There be some that put their trust in their goods : and boast themselves in the multitude of their riches.

7 But no man may deliver his brother : nor make agreement unto God for him ;

8 For it cost more to redeem their souls : so that he must let that alone for ever ;

9 Yea, though he live long : and see not the grave.

10 For he seeth that wise men also die, and perish together : as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever : and that their dwelling-places shall endure from one generation to another, and call the lands after their own names.

12 Nevertheless, man will not abide in honour : seeing he may be compared unto the beasts that perish ; this is the way of them.

13 This is their foolishness : and their posterity praise their saying.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning : their beauty shall consume in the sepulchre out of their dwelling.

Moneth. The x. day.

15 But God hath delivered my soul from the pangs of hell : for he shall receive me.

16 Be not thou afraid though one be made rich : if the glory of his house be increased ;

17 For he shall carry nothing away with him when he dieth : neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man : and so long as thou doest well unto thy fellows, men will speak good of thee.

19 He shall follow the generation of his fathers, and shall never see light.

20 Man being in honour hath no understanding, but is compared unto the beasts that perish.

Morning Prayer.

Deus deorum. Psal. 1.

The Lord, even the most mighty God hath spoken : and called the world, from the rising up of the sun, unto the going down thereof.

2 Out of Sion hath God appeared : in perfect beauty.

3 Our God shall come and shall not keep silence : there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heaven from above : and the earth, that he may judge his people.

5 Gather my saints together unto me : those that have made a covenant with me with sacrifice.

6 And the heavens shall declare his righteousness : for God is Judge himself.

7 Hear, O my people, and I will speak : I myself will testify against thee, O Israel ; for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings : because they were not alway before me.

9 I will take no bullock out of thine house : nor the goat out of thy folds.

10 For all the beasts of the forest are mine : and so are the cattel upon a thousand hills.

11 I know all the fowls upon the mountains : and the wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee : for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls flesh : and drink the blood of goats ?

14 Offer unto God thanksgiving : and pay thy vows unto the most Highest.

15 And

Moneth. The x. day.

And call upon me in the time of trouble : so
I hear thee, and thou shalt praise me.

6 But unto the ungodly said God : Why dost
thou preach my laws, and takest my covenant in thy
mouth ;

7 Whereas thou hatest to be reformed : and hast
my words behind thee ?

8 When thou sawest a thief, thou consentedst un-
to him : and hast been partaker with the adulter-
ers.

9 Thou hast let thy mouth speak wickedness :
and with thy tongue thou hast set forth deceit.

10 Thou satest and spakest against thy brother :
and hast slandered thine own mothers son.

11 These things hast thou done, and I held my
tongue, and thou thoughtest wickedly, that I am
even such a one as thy self : but I will reprove thee,
and set before thee the things that thou hast done.

12 O consider this, ye that forget God : lest I
pluck you away, and there be none to deliver
you.

13 Whoso offereth me thanks and praise, he ho-
noureth me : and to him that ordereth his conver-
sation right, will I shew the salvation of God.

Miserere mei, Deus. Psal. li.

HAVE mercy upon me, O God, after thy great
goodness : according to the multitude of thy
mercies do away mine offences.

2 Wash me thoroughly from my wickedness : and
cleanse me from my sin.

3 For I knowledge my faults : and my sin is ever
before me.

4 Against thee onely have I sinned, and done this
evil in thy sight : that thou mightest be justified in
thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness : and in
sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward
parts : and shalt make me to understand wisdom
secretly.

7 Thou shalt purge me with hyssop, and I shall
be clean : thou shalt wash me, and I shall be whi-
ter then snow.

8 Thou shalt make me hear of joy and gladness :
that the bones which thou hast broken may re-
joyce.

9 Turn thy face from my sins : and put
my misdeeds.

10 Make me a clean heart, O God : and a
right spirit within me.

Moneth. The x. day.

11 Cast me not away from thy presence : and take not thy holy Spirit from me.

12 O give me the comfort of thy help again : and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

14 Deliver me from bloud-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings, and oblations : then shall they offer young bullocks upon thine altar.

Suid gloriaris? Psal. lii.

WHy boastest thou thy self, thou tyrant : that thou canst do mischief ;

2 Whereas the goodness of God : endureth yet daily ?

3 Thy tongue imagineth wickedness : and with lies thou cuttest like a sharp rasour.

4 Thou hast loved unrighteousness more then goodness : and to talk of lies more then righteousness.

5 Thou hast loved to speak all words that may do hurt : O thou false tongue.

6 Therefore shall God destroy thee for ever : he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear : and shall laugh him to scorn.

8 Lo, this is the man that took not God for his strength : but trusted unto the multitude of his riches, and strengthened himself in his wickedness.

9 As for me, I am like a green olive-tree in the house of God : my trust is in the tender mercy of God for ever and ever.

I will always give thanks unto thee for that thou hast done : and I will hope in thy Name, for ever like it well.

Evening

Moneth. The x. day.

Evening Prayer

Dixit insipiens. Psal. liii.

THe foolish body hath said in his heart : There is no God.

2 Corrupt are they, and become abominable in their wickedness : there is none that doeth good.

3 God looked down from heaven upon the children of men : to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is also none that doeth good, no not one.

5 Are not they without understanding that work wickedness : eating up my people as if they would eat bread ? they have not called upon God.

6 They were afraid where no fear was : for God hath broken the bones of him that besieged thee ; thou hast put them to confusion, because God hath despised them.

7 Oh that the salvation were given unto Israel out of Sion : Oh that the Lord would deliver his people out of captivity !

8 Then should Jacob rejoyce : and Israel should be right glad.

Deus, in Nomine. Psal. liv.

SAve me, O God, for thy Names sake : and avenge me in thy strength.

2 Hear my prayer, O God : and hearken unto the words of my mouth.

3 For strangers are risen up against me : and tyrants, which have not God before their eyes, seek after my soul.

4 Behold, God is my helper : the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies : destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord : because it is so comfortable.

7 For he hath delivered me out of all my trouble : and mine eye hath seen his desire upon mine enemies.

Exaudi, Deus. Psal. lv.

Hear my prayer, O God : and hide not thy self from my petition.

2 Take heed unto me, and hear me : how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast : for they are minded to do me some mischief, so maliciously are they set against me.

4 My heart is disquieted within me : and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me and an horrible dread hath overwhelmed me.

6 And I said, Oh that I had wings like a dove : for then would I flee away and be at rest.

7 Lo, then would I get me away far off : and remain in the wilderness.

8 I would make haste to escape : because of the stormy wind and tempest.

9 Destroy their tongues, O Lord, and divide them : for I have spied unrighteousness, and strife in the city.

10 Day and night they go about within the walls thereof : mischief also, and sorrow are in the midst of it.

11 Wickedness is therein : deceit and guile go not out of their streets.

12 For it is not an open enemy, that hath done me this dishonour : for then I could have born it.

13 Neither was it mine adversary that did magnifie himself against me : for then peradventure I would have hid my self from him.

14 But it was even thou, my companion : my guide, and mine own familiar friend.

15 We took sweet counsel together : and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell : for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God : and the Lord shall save me.

18 In the evening, and morning, and at noon-day will I pray, and that instantly : and he shall hear my voice.

19 It is he that hath delivered my soul in peace, from the battel that was against me : for there were many with me.

20 Yea, even God that endureth for ever, shall hear me, and bring them down : for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him : and he brake his covenant.

22 The words of his mouth were softer then butter, having war in his heart : his words were smoother then oyl, and yet be they very swords.

23 O cast thy burden upon the Lord, and he shall nourish thee : and shall not suffer the righteous to fall for ever.

24 And as for them : thou, O God, shalt bring them into the pit of destruction.

The bloud-
out half their
in thee, O Lord

Misere

BE merciful un
bout to dev
bling me.

Mine enemy
for they be
ost Highest.

Neverthele
put I my tru

I will praise
my trult in

unto me.

They daily
agine is to d

They hold
ole : and ma

my soul.

Shall they
God, in thy di

Thou telle
ttle : are no

Whensoever
emies be p

in my side.

In Gods
ord will I c

Yea, in
e afraid what

Unto th
to thee will I

For th
and my fee
God in the l

M

BE merci

me, for
shadow of

tyranny be

I will
the God t

in hand.

He sha
the reproof

God f
soul is amo

25 The

Moneth. The xj. day.

The bloud-thirsty, and deceitful men shall not
eat half their days : nevertheless, my trust shall
be in thee, O Lord.

Morning Prayer.

Miserere mei, Deus. Psal. lvi.

Be merciful unto me, O God, for man goeth a-
bout to devour me : he is daily fighting, and
subbling me.

Mine enemies are daily in hand to swallow me
: for they be many that fight against me, O thou
most High.

Nevertheless, though I am sometime afraid :
I put my trust in thee.

I will praise God, because of his word : I have
put my trust in God, and will not fear what flesh can
do unto me.

They daily mistake my words : all that they
imagine is to do me evil.

They hold all together, and keep themselves
close : and mark my steps, when they lay wait for
my soul.

Shall they escape for their wickedness : thou, O
God, in thy displeasure shalt cast them down.

Thou tellest my flittings, put my tears into thy
bottle : are not these things noted in thy book ?

Whensoever I call upon thee, then shall mine
enemies be put to flight : this I know ; for God is
on my side.

In Gods word will I rejoyce : in the Lords
word will I comfort me.

Yea, in God have I put my trust : I will not
be afraid what man can do unto me.

Unto thee, O God, will I pay my vows : un-
to thee will I give thanks.

For thou hast delivered my soul from death,
and my feet from falling : that I may walk before
God in the light of the living.

Miserere mei, Deus. Psal. lvii.

Be merciful unto me, O God, be merciful unto
me, for my soul trusteth in thee : and under the
shadow of thy wings shall be my refuge, until
tyranny be over-past.

I will call unto the most high God : ev-
er the God that shall perform the cause which
is in mine hand.

He shall send from heaven : and
the reproof of him that would eat me

God shall send forth his mercy and
his soul is among lions.

Moneth. The xi. day.

5 And I lie even among the children of men, they are set on fire : whose teeth are spears and arrows and their tongue a sharp sword.

6 Set up thy self, O God, above the heavens : and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul : they have digged a pit before me and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed : I will sing and give praise.

9 Awake up, my glory ; awake lute and harp : my self will awake right early.

10 I will give thanks unto thee, O Lord, among the people : and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens : and thy truth unto the clouds.

12 Set up thy self, O God, above the heavens : and thy glory above all the earth.

Sil verentique. Psal. lviij.

ARe your minds set upon righteousness, O ye congregation : and do ye judge the thing that is right, O ye sons of men ?

2 Yea, ye imagine mischief in your heart upon the earth : and your hands deal with wickedness.

3 The ungodly are froward, even from their mothers womb : as soon as they are born, they go astray, and speak lies.

4 They are as venomous as the poison of a serpent : even like the deaf adder, that stoopeth his ears ;

5 Which refuseth to hear the voice of the charmer : charm he never so wisely.

6 Break their teeth, O God, in their mouths, smite the jaw-bones of the lions, O Lord : let them fall away like water that runneth apace, and when they shoot their arrows, let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman : and let them not see the sun.

8 Or ever your pots be made hot with thorns : so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoyce when he seeth the vengeance : he shall wash his footsteps in the blood of the ungodly.

that a man shall say, Verily there is a reward to the righteous : doubtless there is a God that ruleth the earth.

Evening

Moneth. The xj. day.

Evening Prayer.

Eripe me de inimicis. Psal. lix.

O Deliver me from mine enemies, O God : defend me from them that rise up against me.

2 O deliver me from the wicked doers : and save me from the bloud-thirsty men.

3 For lo, they lie waiting for my soul : the mighty men are gathered against me without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault : arise thou therefore to help me, and behold.

5 Stand up, O Lord God of holis, thou God of Israel, to visit all the heathen : and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening : they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips : for who doth hear ?

8 But thou, O Lord, shalt have them in derision : and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee : for thou art the God of my refuge.

10 God sheweth me his goodnes plenteously : and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it : but scatter them abroad among the people, and put them down, O Lord our defence.

12 For the sin of their mouth, and for the words of their lips they shall be taken in their pride : and why ? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish : and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return : grin like a dog, and will go about the city.

15 They will run here and there for meat : and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning : for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing : for thou, O God, art my refuge and my merciful God.

Deus, repulisti nos. Psal. lx.

O God, thou hast cast us out, and scattered us abroad : thou hast also been displeased, O turn thee unto us again.

2 Thou hast moved the land, and divided it : heal the sores thereof, for it shaketh,

Moneth. The xij. day.

3 Thou hast shewed thy people heavy things :
thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee :
that they may triumph because of the truth.

5 Therefore were thy beloved delivered : help me
with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoyce
and divide Sichem : and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine : Ephraim
also is the strength of my head ; Juda is my law-
giver,

8 Moab is my washpot, over Edom will I cast out
my shoe : Philistia be thou glad of me.

9 Who will lead me into the strong city : who
will bring me into Edom ?

10 Hast not thou cast us out, O God : wilt not
thou, O God, go out with our hosts ?

11 O be thou our help in trouble : for vain is the
help of man.

12 Through God will we do great acts : for it is
he that shall tread down our enemies.

Exaudi, Deus. Psal. lxi.

Hear my crying, O God : give ear unto my
prayer.

1 From the ends of the earth will I call upon thee :
when my heart is in heaviness.

2 O set me up upon the rock that is higher then
I : for thou hast been my hope, and a strong tower
for me against the enemy.

3 I will dwell in thy tabernacle for ever : and my
trust shall be under the covering of thy wings.

4 For thou, O Lord, hast heard my desires : and hast
given an heritage unto those that fear thy Name.

5 Thou shalt grant the King a long life : that his
years may endure throughout all generations.

6 He shall dwell before God for ever : O prepare
thy loving mercy and faithfulness, that they may pre-
serve him.

7 So will I always sing praise unto thy Name :
that I may daily perform my vows.

Morning Prayer.

Nonne Deo. Psal. lxii.

My soul truly waiteth still upon God : for
of him cometh my salvation.

2 He verily is my strength and my sal-
vation : he is my defence, so that I shall
not greatly fall.

3 How

3 How long will ye imagine mischief against every man: ye shall be slain all the sort of you; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is onely how to put him out whom God will exalt: their delight is in lies, they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God: for my hope is in him.

6 He truly is my strength and my salvation: he is my defence, so that I shall not fall.

7 In God is my health and my glory: the rock of my might, and in God is my trust.

8 O put your trust in him alway, ye people: pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity: the children of men are deceitful upon the weights, they are altogether lighter then vanity it self.

10 O trust not in wrong and robbery, give not your selves unto vanity: if riches increase, set not your heart upon them.

11 God spake once, and twice I have also heard the same: That power belongeth unto God;

12 And that thou, Lord, art merciful: for thou rewardest every man according to his work.

Deus, Deus meus. Psal. lxiij.

O God, thou art my God: early will I seek thee.

2 My soul thirsteth for thee, my flesh also longeth after thee: in a barren and dry land where no water is.

3 Thus have I looked for thee in holiness: that I might behold thy power and glory.

4 For thy loving kindness is better then the life it self: my lips shall praise thee.

5 As long as I live will I magnifie thee on this manner: and lift up my hands in thy Name.

6 My soul shall be satisfied even as it were with marrow and fatness: when my mouth praiseth thee with joyful lips.

7 Have I not remembered thee in my bed: and thought upon thee when I was waking?

8 Because thou hast been my helper: therefore under the shadow of thy wings will I rejoyce.

9 My soul hangeth upon thee: thy right hand hath upholden me.

10 These also that seek the hurt of my soul: they shall go under the earth.

11 Let them fall upon the edge of the sword: that they may be a portion for foxes.

12 But the king shall rejoyce in God; all they also

that swear by him, shall be commended: for the mouth of them that speak lies shall be stopped.

Exaudi, Deus. Psal. lxi.

Hear my voice, O God, in my prayer: preserve my life from fear of the enemy.

2 Hide me from the gathering together of the forward: and from the insurrection of wicked doers.

3 Who have whet their tongue like a sword: and shoot out their arrows, even bitter words.

4 That they may privily shoot at him that is perfect: suddenly do they hit him, and fear not.

5 They encourage themselves in mischief: and commune among themselves, how they may lay snares, and say that no man shall see them.

6 They imagine wickedness and practise it: that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow: that they shall be wounded.

8 Yea, their own tongues shall make them fall: insomuch that whoso seeth them shall laugh them to scorn.

9 And all men that see it, shall say, This hath God done: for they shall perceive that it is his work.

10 The righteous shall reioyce in the Lord, and put his trust in him: and all they that are true of heart shall be glad.

Evening Prayer.

Te decet hymnus. Psal. lxi.

Thou, O God, art praised in Sion: and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer: unto thee shall all flesh come.

3 My misdeeds prevail against me: O be thou merciful unto our sins.

4 Blessed is the man whom thou choosest, and receivest unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderful things in thy righteousness, O God of our salvation: thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains and is girded about with power.

7 Who stilleth the raging of the sea: and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth, shall be afraid at thy tokens: thou that makest the out-goings of the morning and evening to praise thee:

for the
ed. 9 Thou visitest the earth, and bledest it : thou
makest it very plenteous.

preserve 10 The river of God is full of water : thou pre-
parest their corn, for so thou providest for the earth.

the fro- 11 Thou waterest her furrows, thou sendest rain
doers. to the little valleys thereof : thou makest it soft
with the drops of rain, and bledest the increase of it.

rd : and 12 Thou crownest the year with thy goodness : and
thy clouds drop fatness.

it is per- 13 They shall drop upon the dwellings of the wil-
derness : and the little hills shall rejoyce on every
side.

ef : and 14 The folds shall be full of sheep : the valleys al-
may lay so shall stand so thick with corn, that they shall laugh
and sing.

it : that 15 *Jubilate Deo.* Psal. lxvi.

y man in 16 Be joyful in God, all ye lands : sing praises un-
to the honour of his Name, make his praise to
be glorious.

n with 17 2 Say unto God, O how wonderful art thou in thy
works : through the greatness of thy power shall thine
enemies be found liars unto thee.

em fall : 18 3 For all the world shall worship thee : sing of
them to thee, and praise thy Name.

ath God 19 4 O come hither and behold the works of God :
work. how wonderful he is in his doing toward the chil-
ord, and dren of men.

e true of 20 5 He turned the sea into dry land : so that they
went through the water on foot ; there did we re-
joyce thereof.

nto the 21 6 He ruleth with his power for ever, his eyes be-
hem. hold the people : and such as will not believe, shall
nee shall not be able to exalt themselves.

be thou 22 7 O praise our God, ye people : and make the
voice of his praise to be heard ;

, and re- 23 8 Who holdeth our soul in life : and suffereth not
art, and our feet to slip.

use, eve 24 9 For thou, O God, hast proved us : thou also hast
tried us, like as silver is tried.

hy right 25 10 Thou broughtest us into the snare : and laidst
art th trouble upon our loyns.

that re 26 11 Thou sufferedst men to ride over our heads : we
went through fire and water, and thou broughtest
us out into a wealthy place.

antains 27 12 I will go into thine house with burnt-offerings :
the noi and will pay thee my vows, which I promised with
le. my lips, and spake with my mouth, when I was in
parts trouble.

hou the 28 13 I will offer unto thee fat burnt-sacrifices, with
evening the incense of rams : I will offer bullocks and goats.

9 The 29 14 O

14 O come hither, and hearken, all ye that fear God : and I will tell you what he hath done for my soul.

15 I called unto him with my mouth : and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart, the Lord will not hear me.

17 But God hath heard me : and considered the voice of my prayer.

18 Praised be God, who hath not cast out my prayer : nor turned his mercy from me.

Deus misereatur. Psal. lxxvii.

God be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us ;

2 That thy way may be known upon earth : thy saving health among all nations.

3 Let the people praise thee, O God : yea, let all the people praise thee.

4 O let the nations rejoyce and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God : let all the people praise thee.

6 Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

7 God shall bless us : and all the ends of the world shall fear him.

Morning Prayer.

Exurgat Deus. Psal. lxxviii.

Let God arise, and let his enemies be scattered : let them also that hate him, flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away : and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad, and rejoyce before God : let them also be merry and joyfull.

4 O sing unto God, and sing praises unto his Name : magnifie him that rideth upon the heaven, as it were upon an horse ; praise him in his Name, yea, and rejoyce before him.

5 He is a father of the fatherless, and defender of the cause of the widows : even God in his habitation.

6 He is the God that maketh men to be of a mind in an house, and bringeth the prisoners out

Moneth. The xiiij. day.

of captivity : but letteth the runagates continue in scarcenefs.

7 O God, when thou wentest forth before the people: when thou wentest through the wilderness,

8 The earth shook, and the heavens dropped at the presence of God : even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance : and refreshedst it when it was weary.

10 Thy congregation shall dwell therein : for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word : great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited : and they of the household divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove : that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake : then were they as white as snow in Salomon.

15 As the hill of Basan, so is Gods hill : even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills ? this is Gods hill, in the which it pleaseth him to dwell : yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels : and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men : yea, thou hast given for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily : even the God who helpeth us, and poureth his benefite upon us.

20 He is our God, even the God of whom cometh salvation : God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies : and he hairy scalp of such a one as goeth on still in his wickedness,

22 The Lord hath said, I will bring my people again, as I did from Basan : mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies : and that the tongue of thy dogs may red through the same.

Month. The xliij. day.

24 It is well seen, O God, how thou goest : how thou my God and King goest in the sanctuary.

25 The singers go before, the minstrels follow after : in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations : from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Juda their counsel : the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee : stablish the thing, O God, that thou hast wrought in us,

29 For thy temples sake at Jerusalem : so shall kings bring presents unto thee.

30 When the company of the spear-men and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver : and when he hath scattered the people that delight in war,

31 Then shall the princes come out of Egypt : the Morians land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth : sing praises unto the Lord,

33 Who sitteth in the heavens over all from the beginning : lo, he doth send out his voice, yea, that a mighty voice.

34 Ascribe ye the power to God over Israel : his worship and strength is in the clouds.

35 O God, wonderful art thou in thy holy places : even the God of Israel ; he will give strength and power unto his people ; blessed be God.

Evening Prayer.

Saluum me fac. Psal. lxiij.

SAve me, O God : for the waters are come even unto my soul.

2 I stick fast in the deep mire, where no ground is : I am come into deep waters, so that the floods run over me.

3 I am weary of crying, my throat is dry : my sight faileth me for waiting so long upon God.

4 They that hate me without a cause, are multiplied : the hairs of my head : they that are mine enemies, and would destroy me guiltless, are multiplied.

5 I paid them the things that I never took : Give

Moneth. The xliij. day.

thou knowest my simpleness, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seek thee be confounded through me, O Lord God of Israel.

7 And why? for thy sake have I suffered reproof: shame hath covered my face.

8 I am become a stranger unto my brethren: even an alien unto my mothers children.

9 For the zeal of thine house hath even eaten me: and the rebukes of them that rebuked thee, are fallen upon me.

10 I wept and chastened my self with fasting: and that was turned to my reproof.

11 I put on sackcloth also: and they jested upon me.

12 They that sit in the gate speak against me: and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee: in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy: even in the truth of thy salvation.

15 Take me out of the mire, that I sink not: O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up: and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving kindness is comfortable: turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble: O haste thee and hear me.

19 Draw nigh unto my soul and save it: O deliver me because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour: mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heaviness: I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirsty, they gave me vinegar to drink.

23 Let their table be made a snare to take themselves withall: and let the things that should have been for their wealth, be unto them an occasion of falling.

24 Let their eyes be blinded that they see not: and let their bowe thou down their backs.

Moneth. The xiv. day.

25 Pour out thine indignation upon them : and let thy wrathful displeasure take hold of them.

26 Let their habitation be void : and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten : and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another and not come into thy righteousness.

29 Let them be wiped out of the book of the living : and not be written among the righteous.

30 As for me, when I am poor and in heaviness thy help, O God, shall lift me up.

31 I will praise the name of God with a song and magnifie it with thanksgiving.

32 This also shall please the Lord : better than bullock that hath horns and hoofs.

33 The humble shall consider this and be glad : seek ye after God, and your soul shall live.

34 For the Lord heareth the poor : and despiseth not his prisoners.

35 Let heaven and earth praise him : the sea and all that moveth therein.

36 For God will save Sion, and build the cities of Juda : that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it : and they that love his Name, shall dwell therein.

Deus in adiutorium. Psal. lxx.

HAste thee, O God, to deliver me : make haste to help me, O Lord.

2 Let them be ashamed and confounded, that seek after my soul : let them be turned back with confusion, and put to confusion, that wish me evil.

3 Let them for their reward be soon brought to shame : that cry over me, There, there.

4 But let all those that seek thee, be joyful and glad in thee : and let all such as delight in thy salvation, say alway, The Lord be praised.

5 As for me, I am poor and in misery : hasten thee unto me, O God.

6 Thou art my helper and my Redeemer, O Lord, make no long tarrying.

Morning Prayer.

In te, Domine, speravi. Psal. lxxi.

IN thee, O Lord, have I put my trust, let me never be put to confusion : but rid me,

Moneth. The xiv. day.

deliver me in thy righteousness; incline thine ear unto me, and save me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence and my castle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers womb, my praise shall be always of thee.

6 I am become as it were a monster unto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him, persecute him and take him, for there is none to deliver him.

10 Go not far from me, O God: my God, haste thee to help me.

11 Let them be confounded and perish, that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousness openly.

15 Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high: and great things are they that thou hast done; O God, who is like unto thee?

18 O what great troubles and adversities hast thou shewed me! and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the

Moneth. The xlv. day.

19 Thou hast brought me to great honour : and comforted me on every side.

20 Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of musick unto thee will I sing upon the harp, O thou holy One of Israel.

21 My lips will be fain when I sing unto thee : and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long : for they are confounded and brought unto shame, that seek to do me evil.

Deus, iudicium. Psal. lxxii.

Give the King thy judgments, O God : and thy righteousness unto the Kings son.

2 Then shall he judge thy people according unto right : and defend the poor.

3 The mountains also shall bring peace : and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right : defend the children of the poor, and punish the wrong-doer.

5 They shall fear thee, as long as the sun and moon endureth : from one generation to another.

6 He shall come down like the rain into a fleece of wooll : even as the drops that water the earth.

7 In his time shall the righteous flourish : yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other : and from the flood unto the world end.

9 They that dwell in the wilderness shall kneele before him : his enemies shall lick the dust.

10 The kings of Tharsis, and of the isles shall give presents : the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him : all nations shall do him service.

12 For he shall deliver the poor when he crieth : the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy : and shall preserve the souls of the poor.

14 He shall deliver their souls from falsehood and wrong : and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given the gold of Arabia : prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth high upon the hills : his fruit shall shake like Libanus,

Moneth. The xiv. day.

us, and shall be green in the city like grass upon the earth.

17 His name shall endure for ever, his name shall remain under the sun among the posterities : which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel : which onely doeth wondrous things ;

19 And blessed be the name of his Majesty for ever : and all the earth shall be filled with his Majesty. Amen, Amen.

Evening Prayer.

Quam bonus Israel. Psal. lxxiii.

TRuly God is loving unto Israel : even unto such as are of a clean heart.

2 Nevertheless my feet were almost gone : my treadings had well-nigh slipped.

3 And why ? I was grieved at the wicked : I do also see the ungodly in such prosperity.

4 For they are in no peril of death : but are lusty and strong.

5 They come in no misfortune like other folk : neither are they plagued like other men.

6 And this is the cause that they are so holden with pride : and overwhelmed with cruelty.

7 Their eyes swell with fatness : and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy : their talking is against the most High.

9 For they stretch forth their mouth unto the heaven : and their tongue goeth through the world.

10 Therefore fall the people unto them : and thereout suck they no small advantage.

11 Tush, say they, how should God perceive it : is there knowledge in the most High ?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession : and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished : and chastened every morning.

14 Yea, and I had almost said even as they : but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this : but it was too hard for me,

16 Until I went into the sanctuary of God : then understood I the end of these men ;

17 Namely, how thou dost set them in slippery

Moneth. The xiv. day.

places : and castest them down, and destroyest them

18 Oh how suddenly do they consume : perish, and come to a fearful end !

19 Yea, even like as a dream when one awaketh, so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved : and it went even through my reins.

21 So foolish was I, and ignorant : even as it were a beast before thee.

22 Nevertheless, I am alway by thee : for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel : and after that receive me with glory.

24 Whom have I in heaven but thee : and there is none upon earth, that I desire in comparison of thee.

25 My flesh, and my heart faileth : but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee, shall perish : thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God : and to speak of all thy works in the gates of the daughter of Sion.

Ut quid, Deus ? Psal. lxxiv.

O God, wherefore art thou absent from us so long : why is thy wrath so hot against the sheep of thy pasture ?

2 O think upon thy congregation : whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance : and mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy : which hath done evil in thy sanctuary.

5 Thine adversaries rore in the midst of thy congregations : and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees : was known to bring it to an excellent work.

7 But now they break down all the carved work thereof : with axes and hammers.

8 They have set fire upon thy holy places : and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether : thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more : no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour : how long shall the enemy blasphemie thy Name, for ever ?

12 Why withdrawest thou thy hand : why pluckest thou not thy right hand out of thy bosom to consume the enemy ?

13 For God is my King of old : the help that is done upon earth, he doeth it himself.

14 Thou didst divide the sea through thy power : thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces : and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains and waters out of the hard rocks : thou driedst up mighty waters.

17 The day is thine, and the night is thine : thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth : thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked : and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies : and forget not the congregation of the poor for ever.

21 Look upon the covenant : for all the earth is full of darkness and cruel habitations.

22 O let not the simple go away ashamed : but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause : remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies : the presumption of them that hate thee, increaseth ever more and more.

Morning Prayer.

Confitebimur tibi. Psal. lxxv.

U NTO thee, O God, do we give thanks : yea, unto thee do we give thanks.

2 Thy Name also is so high : and that do thy wondrous works declare.

3 When I receive the congregation : I shall judge according unto right.

O 5

4 The

4 The earth is weak, and all the inhabitants thereof: I bear up the pillars of it.

5 I said unto the fools, Deal not so madly: and to the ungodly, Set not up your horn.

6 Set not up your horn on high: and speak with a stiff neck.

7 For promotion cometh neither from the east, nor from the west: nor yet from the south.

8 And why? God is the judge: he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the same.

10 As for the dregs thereof: all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob: and praise him for ever.

12 All the horns of the ungodly also will I break: and the horns of the righteous shall be exalted.

Notus in Judæa. Psal. lxxvi.

IN Jury is God known: his Name is great in Israel.

2 At Salem is his tabernacle: and his dwelling in Zion.

3 There brake he the arrows of the bow: the shield, the sword, and the battel.

4 Thou art of more honour and might: then the hills of the robbers.

5 The proud are robbed, they have slept their sleep: and all the men whose hands were mighty, haven found thing.

6 At thy rebuke, O God of Jacob: both the chariot and horse are fallen.

7 Thou, even thou art to be feared: and who may stand in thy sight, when thou art angry?

8 Thou didst cause thy judgment to be heard from heaven: the earth trembled and was still,

9 When God arose to judgment: and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise: and the fierceness of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about him: bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes: and is wonderful among the kings of the earth.

Voce mea ad Dominum. Psal. lxxvii.

I Will cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.

2 In the
fore ran,
refused c
3 When
when my
4 Thou
that I ca
5 I ha
years th
6 I call
I comm
spirits.
7 Wi
he be no
8 Is
promise
9 Ha
he shut
10 A
will re
most H
11 I
call to
12 I
ing sh
13 T
God a
14 T
decla
15 T
the fo
16
thee,
bled.
17
and t
18
bout
earth
19
great
20
hand
H
2
clar
3
ou

Moneth. The xv. day.

2 In the time of my trouble I sought the Lord: my
fore ran, and ceased not in the night-season; my soul
refused comfort.

3 When I am in heaviness, I will think upon God :
when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking : I am so feeble,
that I cannot speak.

5 I have considered the days of old: and the
years that are past.

6 I call to remembrance my song : and in the night
I commune with mine own heart, and search out my
spirits.

7 Will the Lord absent himself for ever : and will
he be no more intreated ?

8 Is his mercy clean gone for ever : and is his
promise come utterly to an end for evermore ?

9 Hath God forgotten to be gracious : and will
he shut up his loving kindness in displeasure ?

10 And I said, It is mine own infirmity : but I
will remember the years of the right hand of the
most Highest.

11 I will remember the works of the Lord : and
call to mind thy wonders of old time.

12 I will think also of all thy works : and my talk-
ing shall be of thy doings.

13 Thy way, O God, is holy : who is so great a
God as our God ?

14 Thou art the God that doeth wonders: and hast
declared thy power among the people.

15 Thou hast mightily delivered thy people : even
the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw
thee, and were afraid : the depths also were trou-
bled.

17 The clouds poured out water, the air thundred ;
and thine arrows went abroad.

18 The voice of thy thunder was heard round a-
bout : the lightnings shone upon the ground, the
earth was moved and shook withall.

19 Thy way is in the sea, and thy paths in the
great waters : and thy footsteps are not known.

20 Thou ledest thy people like sheep : by the
hand of Moses and Aaron.

Evening Prayer.

Attendite, popule. Psal. lxxviii.

Hear my law, O my people : incline your ears
unto the words of my mouth.

2 I will open my mouth in a parable : I will de-
clare hard sentences of old ;

3 Which we have heard and known : and such as
our fathers have told us ; O 6 4 Tha

Moneth. The xvi. day.

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law: which he commanded our forefathers to teach their children;

6 That their posterity might know it: and the children which were yet unborn;

7 To the intent, that when they came up: they might shew their children the same;

8 That they might put their trust in God: and not to forget the works of God, but to keep his commandments;

9 And not to be as their forefathers, a faithless and stubborn generation: a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God;

10 Like as the children of Ephraim: who being harnessed, and carrying bows, turned themselves back in the day of battel.

11 They kept not the covenant of God: and would not walk in his law;

12 But forgot what he had done: and the wonderful works that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt: even in the field of Zoan.

14 He divided the sea, and let them go through: he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud: and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness: and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock: so that it gushed out like the rivers.

18 Yet for all this they sinned more against him: and provoked the most Highest in the wilderness.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: Shall God prepare a table in the wilderness?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withall: but can he give bread also, or provide flesh for his people?

22 When the Lord heard this, he was wroth: so

the fire
vy displ

23 Bec
their tr

24 So
ed the

25 H
eat: a

26 S
meat e

27 H
ven: an

28 H
west-w

29 H
feather

29 L
about

30 S
gave

31 E
pointe

31 E
the he

32 L
the w

32 L
chofer

33 T
lieved

33 T
and th

34 V
ed th

35
stren

36
deen

36
their

37
tong

37
ther

38
38
mild

39
and

39
arise

40
and

40
and

41
wild

42
ved

Moneth. The xxv. day.

the fire was kindled in Jacob, and there came up heavy displeasure against Israel ;

23 Because they believed not in God : and put not their trust in his help.

24 So he commanded the clouds above : and opened the doors of heaven.

25 He rained down manna also upon them for to eat : and gave them food from heaven.

26 So man did eat angels food : for he sent them meat enough.

27 He caused the east-wind to blow under heaven : and through his power he brought in the south-west-wind.

28 He rained flesh upon them as thick as dust : and feathered fowls like as the sand of the sea.

29 He let it fall among their tents : even round about their habitation.

30 So they did eat, and were well filled, for he gave them their own desire : they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them : yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more : and believed not his wondrous works.

33 Therefore their days did he consume in vanity : and their years in trouble.

34 When he slew them, they sought him : and turned them early, and enquired after God.

35 And they remembered that God was their strength : and that the high God was their Redeemer.

36 Nevertheless, they did but flatter him with their mouth : and dissembled with him in their tongue.

37 For their heart was not whole with him : neither continued they stedfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds : and destroyed them not.

39 Yea, many a time turned he his wrath away : and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh : and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness : and grieved him in the desert.

42 They turned back and tempted God : and moved the holy One in Israel.

43 They thought not of his hand : and of the day when he delivered them from the hand of the enemy ;

44 How he had wrought his miracles in Egypt : and his wonders in the field of Zoan.

45 He turned their waters into blood : so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up : and frogs to destroy them.

47 He gave their fruit unto the caterpillar : and their labour unto the grasshopper.

48 He destroyed their vines with hail-stones : and their mulberry-trees with the frost.

49 He smote their cattel also with hail-stones : and their flocks with hot thunder-bolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure and trouble : and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death : but gave their life over to the pestilence.

52 And smote all the first-born in Egypt : the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep : and carried them in the wilderness like a flock.

54 He brought them out safely, that they should not fear : and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary : even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them : caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God : and kept not his testimonies ;

58 But turned their backs, and fell away like their forefathers : starting aside like a broken bow.

59 For they grieved him with their hill-altars : and provoked him to displeasure with their images.

60 When God heard this, he was wroth : and took sore displeasure at Israel ;

61 So that he forsook the tabernacle in Silo : even the tent that he had pitched among men.

62 He delivered their power into captivity : and their beauty into the enemies hand.

63 He

63 He and was v

64 The maidens v

65 Th there we

66 So like a gia

67 He and put

68 He chose no

69 Bu of Sion v

70 An laid the

he hath r

71 He him awa

72 As ones he

people,

73 So and rule

O

2 Th ven to flesh of

3 Th very fi bury th

4 We a very about v

5 Lo jealousi

6 Po that h doms t

7 Fo his dw

8 O upon misery

63 He gave his people over also unto the sword: and was wroth with his inheritance.

64 The fire consumed their young men: and their maidens were not given to marriage.

65 Their priests were slain with the sword: and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep: and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetual shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim;

69 But chose the tribe of Juda: even the hill of Sion which he loved.

70 And there he built his temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant: and took him away from the sheep-folds.

72 As he was following the ewes great with young ones he took him: that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

Morning Prayer.

Deus, venerunt. Psal. lxxix.

O God, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air: and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry: shall thy jealousy burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waste his dwelling-place.

8 O remember not our old sins, but have mercy upon us, and that soon: for we are come to great misery.

9 Help

Moneth. The xxi. day.

9 Help us, O God of our salvation, for the glory of thy Name : O deliver us, and be merciful unto our sins for thy Names sake.

10 Wherefore do the heathen say : Where is now their God ?

11 O let the vengeance of thy servants blood that is shed : be openly shewed upon the heathen in our fight.

12 O let the sorrowful sighing of the prisoners come before thee : according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee : reward thou them, O Lord, seven-fold into their bosom.

14 So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever : and will alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Psal. lxxx.

Hear, O thou shepherd of Israel, thou that leadest Joseph like a sheep : shew thy self also, thou that sittest upon the cherubims.

2 Before Ephraim, Benjamin, and Manasses : stir up thy strength, and come and help us.

3 Turn us again, O God : shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts : how long wilt thou be angry with thy people that prayeth ?

5 Thou feedest them with the bread of tears : and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours : and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts : shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt : thou hast cast out the heathen and planted it.

9 Thou madest room for it : and when it had taken root, it filled the land.

10 The hills were covered with the shadow of it : and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea : and her boughs unto the river.

12 Why hast thou then broken down her hedge : that all they that go by pluck off her grapes ?

13 The wild boar out of the wood doth root it up : and the wild beasts of the field devour it.

14 Turn thee again, thou God of hosts, look down from heaven : behold, and visit this vine ;

15 And

15 And
and hath
strong
16 It
shall per
17 Let
hand : a
dest so f
18 Ar
let us liv
19 Tu
light of

Sing v
Schee
2 Tak
merry
3 Blo
in the t
day.

4 For
law of
5 Th
when h
heard a
6 I c
hands v

7 Th
vered
fell up
8 I p
9 H
Israel

10 T
shalt
11 I
of the
shall fi

12
Israel
13
and le
14
me :
15
and t
16
foun
for e

17

Month. The xvi. day.

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy self.

16 It is burnt with fire, and cut down: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the son of man, whom thou madest so strong for thine own self.

18 And so will not we go back from thee: O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

Exultate Deo. Psal. lxxxii.

Sing we merrily unto God our strength: make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret: the merry harp with the lute.

3 Blow up the trumpet in the new-moon: even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel: and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee: and heard thee what time as the storm fell upon thee.

8 I proved thee also: at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel: if thou wilt hearken unto me,

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice: and Israel would not obey me.

13 So I gave them up unto their own hearts lusts: and let them follow their own imaginations.

14 O that my people would have hearkened unto me: for if Israel had walked in my ways,

15 I should soon have put down their enemies: and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars: but their time should have endured for ever.

17 He should have fed them also with the finest

Moneth. The xvi. day.

wheat-flour : and with honey out of the stony rock
should I have satisfied thee.

Evening Prayer.

Deus sterit. Psal. lxxxii.

GOD standeth in the congregation of princes : he
is a judge among gods.

2 How long will ye give wrong judgment : and
accept the persons of the ungodly ?

3 Defend the poor and fatherless : see that such as
are in need and necessity have right.

4 Deliver the out-cast and poor : save them from
the hand of the ungodly.

5 They will not be learned, nor understand, but
walk on still in darkness : all the foundations of the
earth are out of course.

6 I have said, Ye are gods : and ye are all the
children of the most Highest.

7 But ye shall die like men : and fall like one of
the princes.

8 Arise, O God, and judge thou the earth : for
thou shalt take all heathen to thine inheritance.

Deus, quis similis ? Psal. lxxxiii.

HOLD not thy tongue, O God, keep not still silence :
refrain not thy self, O God.

2 For lo, thine enemies make a murmuring : and
they that hate thee, have lift up their head.

3 They have imagined craftily against thy people :
and taken counsel against thy secret ones.

4 They have said, Come, and let us root them out,
that they be no more a people : and that the name of
Israel may be no more in remembrance.

5 For they have cast their heads together with one
consent : and are confederate against thee ;

6 The tabernacles of the Edomites and the Is-
maelites : the Moabites and Hagarens ;

7 Gebal, and Ammon, and Amalek : the Philis-
tines, with them that dwell at Tyre.

8 Assur also is joyned with them : and have holpen
the children of Lot.

9 But do thou to them as unto the Madianites :
unto Sisera, and unto Jabin, at the brook of Kison ;

10 Who perished at Endor : and became as the
dung of the earth.

11 Make them and their princes, like Oreb and
Zeb : yea, make all their princes like as Zeba and
Salmana ;

12 Who say, Let us take to our selves : the house
of God in possession.

13 O my God, make them like unto a wheel : and
as the stubble before the wind ;

14 Like

14. Like
and as the
15 Perf
make the
16 Ma
may seek
17 Let
more and
perith.
18 An
Jehovah

O H
of
2 My
to the c
rejoyce
3 Ye
the swa
even th
God.
4 Bl
will be
5 Bl
whose
6 W
for a v
7 T
unto t
in Sio
8 C
ken, C
9 E
the fa
10
thou
11
my C
12
Lord
shall
13
putt
L
2
and
3

Moneth. The xvi. day.

- ony. rock
and as the flame that consumeth the mountains.
15 Persecute them even so with thy tempest : and
make them afraid with thy storm.
16 Make their faces ashamed, O Lord : that they
may seek thy Name.
17 Let them be confounded and vexed ever
more and more : let them be put to shame and
perish.
18 And they shall know that thou whose Name is
Jehovah : art only the most Highest over all the earth.

Quam dilecta ! Psal. lxxxiv.

- O How amiable are thy dwellings : thou Lord
of hosts !
2 My soul hath a desire and longing to enter in-
to the courts of the Lord : my heart and my flesh
rejoyce in the living God.
3 Yea, the sparrow hath found her an house, and
the swallow a nest, where she may lay her young :
even thy altars, O Lord of hosts, my King and my
God.
4 Blessed are they that dwell in thy house : they
will be alway praising thee.
5 Blessed is the man whose strength is in thee : in
whose heart are thy ways.
6 Who going through the vale of misery, use it
for a well : and the pools are filled with water.
7 They will go from strength to strength : and
unto the God of gods appeareth every one of them
in Sion.
8 O Lord God of hosts, hear my prayer : hear-
ken, O God of Jacob.
9 Behold, O God our defender : and look upon
the face of thine anointed.
10 For one day in thy courts : is better then a
thousand.
11 I had rather be a door-keeper in the house of
my God : then to dwell in the tents of ungodliness.
12 For the Lord God is a light and defence : the
Lord will give grace and worship, and no good thing
shall he withhold from them that live a godly life.
13 O Lord God of hosts : blessed is the man that
putteth his trust in thee.
Benedixisti, Domine. Psal. lxxxv.
L Lord, thou art become gracious unto thy land :
thou hast turned away the captivity of Jacob.
2 Thou hast forgiven the offence of thy people :
and covered all their sins.
3 Thou hast taken away all thy displeasure : and
turned

Moneth. The xvii. day.

turned thy self from thy wrathful indignation.

4 Turn us then, O God our Saviour : and let thine anger cease from us.

5 Wilt thou be displeased at us for ever : and wilt thou stretch out thy wrath from one generation to another ?

6 Wilt thou not turn again and quicken us : that thy people may rejoyce in thee ?

7 Shew us thy mercy, O Lord : and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me : for he shall speak peace unto his people, and to his saints, that they turn not again.

9 For his salvation is nigh them that fear him : that glory may dwell in our land.

10 Mercy and truth are met together : righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth : and righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving kindness : and our land shall give her increase.

13 Righteousness shall go before him : and he shall direct his going in the way.

Morning Prayer.

Inclina, Domine. Psal. lxxxvi.

BOwe down thine ear, O Lord, and hear me : for I am poor, and in misery.

2 Preserve thou my soul, for I am holy : my God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord : for I will call daily upon thee.

4 Comfort the soul of thy servant : for unto thee O Lord, do I lift up my soul.

5 For thou, Lord, art good and gracious : and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer : and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee : for thou hearest me.

8 Among the gods there is none like unto thee, O Lord : there is not one that can do as thou doest.

9 All nations whom thou hast made, shall come and worship thee, O Lord : and shall glorifie thy Name.

10 For thou art great, and doest wondrous things : thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth : O knit my heart unto thee, that I may

Moneth. The xvii. day.

12 I will thank thee, O Lord my God, with all my heart : and will praise thy Name for evermore.

13 For great is thy mercy toward me : and thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me : and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy : long-suffering, plenteous in goodness and truth.

16 O turn thee then unto me, and have mercy upon me : give thy strength unto thy servant, and help the son of thine handmaid.

17 Shew some token upon me for good, that they who hate me may see it, and be ashamed : because thou, Lord, hast holpen me, and comforted me.

Fundamenta eius. Psal. lxxxvii.

HER foundations are upon the holy hills : the Lord loveth the gates of Sion more then all the dwellings of Jacob.

2 Very excellent things are spoken of thee : thou city of God.

3 I will think upon Rahab and Babylon : with them that know me.

4 Behold ye the Philistines also : and they of Tyre, with the Morians, lo, there was he born.

5 And of Sion it shall be reported, that he was born in her : and the most High shall stablish her.

6 The Lord shall rehearse it when he writeth up the people : that he was born there.

7 The singers also and trumpeters shall he rehearse : all my fresh springs shall be in thee.

Domine, Deus. Psal. lxxxviii.

O Lord God of my salvation, I have cried day and night before thee : O let my prayer enter into thy presence, incline thine ear unto my calling.

2 For my soul is full of trouble : and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit : and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave : who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit : in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me : and thou hast vexed me with all thy storms.

7 Thou

7 Thou hast put away mine acquaintance far from me : and made me to be abhorred of them.

8 I am so fast in prison : that I cannot get forth.

9 My sight faileth for very trouble : Lord, I have called daily upon thee, I have stretcht forth my hands unto thee.

10 Dost thou shew wonders among the dead : or shall the dead rise up again, and praise thee ?

11 Shall thy loving kindness be shewed in the grave : or thy faithfulness in destruction ?

12 Shall thy wondrous works be known in the dark : and thy righteounesse in the land where all things are forgotten ?

13 Unto thee have I cried, O Lord : and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul : and hidest thou thy face from me ?

15 I am in misery, and like unto him that is at the point to die : even from my youth up thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me : and the fear of thee hath undone me.

17 They came round about me daily like water : and compassed me together on every side.

18 My lovers and friends hast thou put away from me : and hid mine acquaintance out of my sight.

Evening Prayer.

Misericordias Domini. Psal. lxxxix.

MY song shall be alway of the loving kindness of the Lord : with my mouth will I ever be shewing thy truth from one generation to another.

2 For I have said, Mercy shall be set up for ever : thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen : I have sworn unto David my servant,

4 Thy seed will I stablish for ever : and set up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works : and thy truth in the congregation of the saints.

6 For who is he among the clouds : that shall be compared unto the Lord ?

7 And what is he among the gods : that shall be like unto the Lord ?

8 God is very greatly to be feared in the council of the saints : and to be had in reverence of all them that are round about him.

9 O Lord God of hosts, who is like unto thee : thy truth, most mighty Lord, is on every side.

10 Thou

Month. The xviij. day.

- 10 Thou rulest the raging of the sea : thou stillest the waves thereof when they arise.
- 11 Thou hast subdued Egypt, and destroyed it : thou hast scattered thine enemies abroad with thy mighty arm.
- 12 The heavens are thine, the earth also is thine : thou hast laid the foundation of the round world, and all that therein is.
- 13 Thou hast made the north and the south : Tabor and Hermon shall rejoyce in thy Name.
- 14 Thou hast a mighty arm : strong is thy hand, and high is thy right hand.
- 15 Righteousness and equity are the habitation of thy seat : mercy and truth shall go before thy face.
- 16 Blessed is the people, O Lord, that can rejoyce in thee : they shall walk in the light of thy countenance.
- 17 Their delight shall be daily in thy Name : and in thy righteousness shall they make their boast.
- 18 For thou art the glory of their strength : and in thy loving kindness thou shalt lift up our horns.
- 19 For the Lord is our defence : the holy One of Israel is our King.
- 20 Thou spakest sometime in visions unto thy saints, and saidst : I have laid help upon one that is mighty, I have exalted one chosen out of the people.
- 21 I have found David my servant : with my holy oyl have I anointed him.
- 22 My hand shall hold him fast : and my arm shall strengthen him.
- 23 The enemy shall not be able to do him violence : the son of wickedness shall not hurt him.
- 24 I will smite down his foes before his face : and plague them that hate him.
- 25 My truth also and my mercy shall be with him : and in my Name shall his horn be exalted.
- 26 I will set his dominion also in the sea : and his right hand in the foulds.
- 27 He shall call me, Thou art my Father : my God, and my strong salvation.
- 28 And I will make him my first-born : higher then the kings of the earth.
- 29 My mercy will I keep for him for evermore : and my covenant shall stand fast with him.
- 30 His seed also will I make to endure for ever : and his throne as the days of heaven.
- 31 But if his children forsake my law : and walk not in my judgments ;
- 32 If they break my statutes, and keep not my command-

commandments : I will visit their offences with
rod, and their sin with scourges.

33 Nevertheless, my loving kindness will I not
terly take from him : nor suffer my truth to fail.

34 My covenant will I not break, nor alter
thing that is gone out of my lips : I have sworn
once by my holiness, that I will not fail David.

35 His seed shall endure for ever : and his
is like as the sun before me.

36 He shall stand fast for evermore as the moon
and as the faithful witness in heaven.

37 But thou hast abhorred, and forsaken thine
Anointed : and art displeased at him.

38 Thou hast broken the covenant of thy servant
and cast his crown to the ground.

39 Thou hast overthrown all his hedges : and
broken down his strong holds.

40 All they that go by, spoil him : and he is be-
come a reproch to his neighbours.

41 Thou hast set up the right hand of his enemies
and made all his adversaries to rejoyce.

42 Thou hast taken away the edge of his sword
and givest him not victory in the battel.

43 Thou hast put out his glory : and cast his
throne down to the ground.

44 The days of his youth hast thou shortened
and covered him with dishonour.

45 Lord, how long wilt thou hide thy self, for-
ever : and shall thy wrath burn like fire ?

46 O remember how short my time is : where-
fore hast thou made all men for nought ?

47 What man is he that liveth, and shall not see
death : and shall he deliver his soul from the hand
of hell ?

48 Lord, where are thy old loving kindneses :
which thou swarest unto David in thy truth ?

49 Remember, Lord, the rebuke that thy ser-
vants have : and how I do bear in my bosom the re-
bukes of many people ;

50 Wherewith thine enemies have blasphemed
thee, and slandered the footsteps of thine Anointed.
Praised be the Lord for evermore. Amen, and
Amen.

Morning Prayer.

Domine, refugium. Psal. xc.

Lord, thou hast been our refuge : from one gene-
ration to another.

2 Before the mountains were brought forth, or
eye

- with ever the earth and the world were made : thou art
God from everlasting, and world without end.
- 3 Thou turnest man to destruction : again thou
sayest, Come again, ye children of men.
- 4 For a thousand years in thy sight are but as
yesterday : seeing that is past as a watch in the
night.
- 5 As soon as thou scatterest them, they are even as
sleep : and fade away suddenly like the grass.
- 6 In the morning it is green and groweth up :
but in the evening it is cut down, dried up, and
gathered.
- 7 For we consume away in thy displeasure : and
are afraid at thy wrathful indignation.
- 8 Thou hast set our misdeeds before thee : and
our secret sins in the light of thy countenance.
- 9 For when thou art angry, all our days are gone :
we bring our years to an end, as it were a tale that is
told.
- 10 The days of our age are threescore years and
ten, and though men be so strong that they come to
four score years : yet is their strength then but labour
and sorrow ; so soon passeth it away, and we are
gone.
- 11 But who regardeth the power of thy wrath :
for even thereafter as a man feareth, so is thy dis-
pleasure.
- 12 So teach us to number our days : that we may
apply our hearts unto wisdom.
- 13 Turn thee again, O Lord, at the last : and be
gracious unto thy servants.
- 14 O satisfie us with thy mercy, and that soon : so
shall we rejoyce and be glad all the days of our life.
- 15 Comfort us again now, after the time that thou
hast plagued us : and for the years wherein we have
suffered adversity.
- 16 Shew thy servants thy work : and their chil-
dren thy glory.
- 17 And the glorious Majesty of the Lord our God
be upon us : prosper thou the work of our hands
upon us, O prosper thou our handy-work.

Qui habitat. Psal. xci.

WHoso dwelleth under the defence of the most
High : shall abide under the shadow of the
Almighty.

- 2 I will say unto the Lord, Thou art my hope, and
my strong hold : my God, in him will I trust.
- 3 For he shall deliver thee from the snare of the
hunter : and from the noisom pestilence.
- 4 He shall defend thee under his wings, and thou

Month. The xxviii. day.

Thalt be safe under his feathers : his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night : nor for the arrow that flieth by day ;

6 For the pestilence that walketh in darkness : nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold : and see the reward of the ungodly.

9 For thou, Lord, art my hope : thou hast set thine house of defence very high.

10 There shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee : to keep thee in all thy ways.

12 They shall bear thee in their hands : that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him : I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him : yea, I am with him in trouble ; I will deliver him, and bring him to honour.

16 With long life will I satisfie him : and shew him my salvation.

Bonum est confiteri. Psal. xcii.

IT is a good thing to give thanks unto the Lord : and to sing praises unto thy Name, O most Highest ;

2 To tell of thy loving kindness early in the morning : and of thy truth in the night-season ;

3 Upon an instrument of ten strings, and upon the lute : upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works : and I will rejoyce in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works : thy thoughts are very deep.

6 An unwise man doth not well consider this : and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish : then shall they be destroyed for ever ; but thou, Lord, art the most Highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine ene-

mies shall be
shall be
9 But
an unice
10 Mi
mies :
wicked
11 Th
and shal
12 Su
shall flo
13 Th
age : an
14 Th
strength
him.

THe
p
girded
2 He
cannot
3 Eve
prepare
4 Th
lift up t
5 The
horribly
is migh
6 Th
ness bec

O Lo
th
shew th
2 Ari
Proud
3 Lor
shall th
4 Ho
dainfull
5 The
trouble
6 Th
put the
7 An
neither
8 Ta
ye fool

emies shall perish : and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn : for I am anointed with fresh oyl.

10 Mine eye also shall see his lust of mine enemies : and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree : and shall spread abroad like a cedar in Libanus.

12 Such as be planted in the house of the Lord : shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age : and shall be fat and well liking.

14 That they may shew how true the Lord my strength is : and that there is no unrighteousness in him.

Evening Prayer.

Dominus regnavit. Psal. xciii.

THe Lord is King, and hath put on glorious apparel : the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure : that it cannot be moved.

3 Ever since the world began hath thy seat been prepared : thou art from everlasting.

4 The floods are risen, O Lord, the floods have lift up their voice : the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly : but yet the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure : holiness becometh thine house for ever.

Deus ultionum. Psal. xciv.

O Lord God, to whom vengeance belongeth : thou God, to whom vengeance belongeth, shew thy self.

2 Arise, thou Judge of the world : and reward the proud after their deserving.

3 Lord, how long shall the ungodly : how long shall the ungodly triumph ?

4 How long shall all wicked doers speak so disdainfully : and make such proud boasting ?

5 They smite down thy people, O Lord : and trouble thine heritage.

6 They murder the widow and the stranger : and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see : neither shall the God of Jacob regard it.

8 Take heed, ye unwise among the people : O ye fools, when will ye understand ?

9 He that planted the ear, shall he not hear :
he that made the eye, shall he not see ?

10 Or he that nutureth the heathen : it is he that
teacheth man knowledge, shall not he punish ?

11 The Lord knoweth the thoughts of man : that
they are but vain.

12 Blessed is the man whom thou chastenest, O
Lord : and teachest him in thy law.

13 That thou mayest give him patience in time
of adversity : until the pit be digged up for the un-
godly.

14 For the Lord will not fail his people : neither
will he forsake his inheritance ;

15 Until righteousness turn again unto judgment :
all such as are true in heart shall follow it.

16 Who will rise up with me against the wicked :
or who will take my part against the evil doers ?

17 If the Lord had not helped me : it had not
failed but my soul had been put to silence.

18 But when I said, My foot hath slipped : thy
mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in
my heart : thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the stool
of wickedness : which imagineth mischief as a law ?

21 They gather them together against the soul of
the righteous : and condemn the innocent blood.

22 But the Lord is my refuge : and my God is
the strength of my confidence.

23 He shall recompense them their wickedness,
and destroy them in their own malice : yea, the
Lord our God shall destroy them.

Morning Prayer.

Venite, exultemus. Psal. xcv.

O Come, let us sing unto the Lord : let us heartily
rejoyce in the strength of our salvation.

2 Let us come before his presence with thanksgiv-
ing : and shew our selves glad in him with psalms.

3 For the Lord is a great God : and a great King
above all gods.

4 In his hand are all the corners of the earth :
and the strength of the hills is his also.

5 The sea is his, and he made it : and his hands
prepared the dry land.

6 O come, let us worship and fall down : and
kneel before the Lord our maker.

7 For he is the Lord our God : and we are the
people of his pasture, and the sheep of his hand.

8 To d
our hear
day of ter
9 Who
and saw m
10 Four
eration,
air hear
11 Unto
ould no

Sing
Lon
2 Sing
elling of
3 Decl
onders
4 For
praised :
5 As fo
dols : bu
6 Glor
honour a
7 Asc
people :
8 Asc
Name :
9 O w
et the v
10 Tel
King : a
world so
he shall
11 Let
glad : le
in is.
12 Let
then tha
he Lor
13 Fo
earth :
and the

The
of
hereof
2 Cl
righteo
seat.
8 T
3 Th

Month. The xix. day.

8 To day if ye will hear his voice, harden not
your hearts: as in the provocation, and as in the
day of temptation in the wilderness;

9 When your fathers tempted me: proved me,
and saw my works.

10 Fourty years long was I grieved with this ge-
neration, and said: It is a people that do err in
their hearts, for they have not known my ways;

11 Unto whom I sware in my wrath: that they
should not enter into my rest.

Cantate Domino. Psal. xcvi.

Sing unto the Lord a new song: sing unto the
Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name: be-
telling of his salvation from day to day.

3 Declare his honour unto the heathen: and his
wonders unto all people.

4 For the Lord is great, and cannot worthily be
praised: he is more to be feared then all gods.

5 As for all the gods of the heathen, they are but
idols: but it is the Lord that made the heavens.

6 Glory and worship are before him: power and
honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the
people: ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his
Name: bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness:
let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is
King: and that it is he who hath made the round
world so fast that it cannot be moved, and how that
he shall judge the people righteously.

11 Let the heavens rejoyce, and let the earth be
glad: let the sea make a noise, and all that there-
in is.

12 Let the field be joyful, and all that is in it:
then shall all the trees of the wood rejoyce before
the Lord.

13 For he cometh, for he cometh to judge the
earth: and with righteousness to judge the world,
and the people with his truth.

Dominus regnavit. Psal. xcvii.

The Lord is King, the earth may be glad there-
of: yea, the multitude of the isles may be glad
thereof.

2 Clouds and darkness are round about him:
righteousness and judgment are the habitation of his
seat.

3 There shall go a fire before him: and burn up

Monrh. The xix. day.

4 His lightnings gave shine unto the world : the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord : at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness : and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods : worship him all ye gods.

8 Sion heard of it, and rejoyced : and the daughters of Juda were glad, because of thy judgments, O Lord.

9 For thou, Lord, art higher then all that are in the earth : thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil : the Lord preserveth the souls of his saints ; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous : and joyfull gladness for such as are true-hearted.

12 Rejoyce in the Lord, ye righteous : and give thanks for a remembrance of his holiness.

Evening Prayer.

Cantate Domino. Psal. xeviii.

O Sing unto the Lord a new song : for he hath done marvellous things.

1 With his own right hand, and with his holy arm : hath he gotten himself the victory.

2 The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heavens.

3 He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

4 Shew your selves joyfull unto the Lord, all ye lands : sing, rejoyce and give thanks.

5 Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

6 With trumpets also and shawms : O shew your selves joyfull before the Lord the King.

7 Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

8 Let the floods clap their hands, and let the hills be joyfull together before the Lord : for he is come to judge the earth.

9 With righteousness shall he judge the world : and the people with equity.

Dominus regnavit. Psal. xxi.

The Lord is King, be the people never so impatient : he sitteth between the cherubims, be

2 The people.

3 They is great,

4 The prepared

righteous

5 O ma before hi

6 Mose among su

the Lord

7 He for they

gave the

8 Tho forgave

inventio

9 O n upon his

O Be Lo

sence wi

2 Be y

hath ma

people,

3 O g

and int

him, an

4 Fo

lusting :

generat

M Y

2 O l

godline

3 W

my hou

4 I w

sm of v

to me.

5 A

dot kno

6 W

will I

7 W

I will

8 M

Month: The six. day.

2 The Lord is great in Sion : and high above all people.

3 They shall give thanks unto thy Name : which is great, wonderful, and holy.

4 The Kings power loveth judgment, thou hast prepared equity : thou hast executed judgment, and righteousness in Jacob.

5 O magnifie the Lord our God : and fall down before his footstool, for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name : these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar : for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O Lord our God : thou forgavest them, O God, and punishedst their own inventions.

9 O magnifie the Lord our God, and worship him upon his holy hill : for the Lord our God is holy.

Jubilate Deo. Psal. c.

O Be joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure that the Lord he is God ; it is he that hath made us, and not we our selves : we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

Misericordiam & judicium. Psal. ci.

MY song shall be of mercy and judgment : unto thee, O Lord, will I sing.

2 O let me have understanding : in the way of godliness.

3 When wilt thou come unto me : I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand ; I hate the sins of unfaithfulness : there shall no such cleave unto me.

5 A froward heart shall depart from me : I will not know a wicked person.

6 Whoso privily slandereth his neighbour : him will I destroy.

7 Whoso hath also a proud look and high stomach : I will not suffer him.

8 Mine eyes look upon such as are faithful in the

Month. The xx. day.

land: that they may dwell with me.

9 Whoso leadeth a godly life: he shall be my servant.

10 There shall no deceitful person dwell in my house: he that telleth lies, shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land: that I may root out all wicked doers from the city of the Lord.

Morning Prayer.

Domine, exaudi. Psal. cii.

Hear my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: incline thine ears unto me when I call; O hear me, and that right soon.

3 For my days are consumed away like smoke: and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass: so that I forget to eat my bread.

5 For the voice of my groaning: my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness: and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow: that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long: and they that are mad upon me, are sworn together against me.

9 For I have eaten ashes as it were bread: and mingled my drink with weeping;

10 And that because of thine indignation and wrath: for thou hast taken me up, and cast me down.

11 My days are gone like a shadow: and I am withered like grass.

12 But thou, O Lord, shalt endure for ever: and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy servants think upon her stones: and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord: and all the kings of the earth thy Majesty;

16 When the Lord shall build up Sion: and when his glory shall appear;

17 When he turneth him unto the prayer of the poor

poor def
18 Th
ter: an
the Lor
19 F
out of t
20 T
are in c
unt o de
21 T
in Sion
22 V
the kin
23 F
and sh
24
the mi
throu
25
found
work
26
all sh
27
they
thy y
28
and

P
2
his
3
in
4
cro
5
ma
6
m
to
lo
h
r

poor destitute : and despiseth not their desire.

18 This shall be written for those that come after : and the people which shall be born shall praise the Lord.

19 For he hath looked down from his sanctuary : out of the heaven did the Lord behold the earth ;

20 That he might hear the mournings of such as are in captivity : and deliver the children appointed unto death ;

21 That they may declare the Name of the Lord in Sion : and his worship at Jerusalem ;

22 When the people are gathered together : and the kingdoms also to serve the Lord.

23 He brought down my strength in my journey : and shortened my days.

24 But I said, O my God, take me not away in the midst of mine age : as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth : and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure : they all shall wax old as doth a garment,

27 And as a vesture shalt thou change them, and they shall be changed : but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue : and their seed shall stand fast in thy sight.

Benedic, anima mea. Psal. ciii.

PRaise the Lord, O my soul : and all that is within me praise his holy Name.

2 Praise the Lord, O my soul : and forget not all his benefits ;

3 Who forgiveth all thy sin : and healeth all thine infirmities ;

4 Who saveth thy life from destruction : and crowneth thee with mercy and loving kindness ;

5 Who satisfieth thy mouth with good things : making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgment : for all them that are oppressed with wrong.

7 He shewed his ways unto Moses : his works unto the children of Israel.

8 The Lord is full of compassion and mercy long-suffering, and of great goodness.

9 He will not alway be chiding : neither keeper he is anger for ever.

10 He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison

of the earth: so great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west: so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made: he remembreth that we are but dust.

15 The days of man are but as grass: for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone: and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him: and his righteousness upon childrens children;

18 Even upon such as keep his covenant: and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven: and his kingdom ruleth over all.

20 O praise the Lord, ye angels of his, ye that excel in strength: ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts: ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my soul.

Evening Prayer.

Benedic, anima mea. Psal. civ.

Praise the Lord, O my soul: O Lord my God, thou art become exceeding glorious, thou art clothed with majesty and honour.

2 Thou deckest thy self with light as it were with garment: and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels spirits: and his ministers flaming fire.

5 He laid the foundations of the earth: that it ever should move at any time.

6 Thou coveredst it with the deep like as with a garment: the waters stand in the hills.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath: even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds which they shall

not pass: nei
10 He send
run among
11 All
the wild a
12 Beside
their habit
13 He w
filled with
14 He b
green her
15 That
wine that
to make h
strengthe
16 The
the cedar
17 W
fir-trees
18 Th
and so a
19 H
and the
20 T
wherein
21 T
their n
22 T
ther:
23
bour:
24
dom
thy r
25
thing
beast
26
who
27
give
28
wh
goo
29
wh
are
30
sh
ea

Month. The xx. day.

not pass : neither turn again to cover the earth.

10 He sendeth the springs into the rivers : which run among the hills.

11 All beasts of the field drink thereof : and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation : and sing among the branches.

13 He watereth the hills from above : the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattel : and green herb for the service of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man : and oyl to make him a cheerful countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap : even the cedars of Libanus which he hath planted.

17 Wherein the birds make their nests : and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats : and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons : and the sun knoweth his going down.

20 Thou makest darkness that it may be night : wherein all the beasts of the forest do move.

21 The lions roring after their prey : do seek their meat from God.

22 The sun ariseth, and they get them away together : and lay them down in their dens.

23 Man goeth forth to his work, and to his labour : until the evening.

24 O Lord, how manifold are thy works : in wisdom hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also : wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan whom thou hast made to take his pastime therein.

27 These wait all upon thee : that thou maye give them meat in due season.

28 When thou givest it them, they gather it : and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled : when thou takest away their breath, they die, and are turned again to their dust.

30 When thou lettest thy breath go forth, they shall be made : and thou shalt renew the face of the earth.

31 The glorious Majesty of the Lord shall endure for ever : the Lord shall rejoyce in his works.

32 The earth shall tremble at the look of him : if he do but touch the hills, they shall smoke.

33 I will sing unto the Lord as long as I live : I will praise my God while I have my being.

34 And so shall my words please him : my joy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end : praise thou the Lord, O my soul, praise the Lord.

Morning Prayer.

Confitemini Domino. Psal. cv.

O Give thanks unto the Lord, and call upon his Name : tell the people what things he hath done.

2 O let your songs be of him, and praise him : and let your talking be of all his wondrous works.

3 Rejoyce in his holy Name : let the heart of them rejoyce that seek the Lord.

4 Seek the Lord and his strength : seek his face evermore.

5 Remember the marvellous works that he hath done : his wonders and the judgments of his mouth ;

6 O ye seed of Abraham his servant : ye children of Jacob his chosen.

7 He is the Lord our God : his judgments are in all the world.

8 He hath been alway mindful of his covenant and promise : that he made to a thousand generations ;

9 Even the covenant that he made with Abraham : and the oath that he sware unto Isaac ;

10 And appointed the same unto Jacob for a law : and to Israel for an everlasting testament,

11 Saying, Unto thee will I give the land of Canaan : the lot of your inheritance.

12 When there were yet but a few of them : and they strangers in the land ;

13 What time as they went from one nation to another : from one kingdom to another people ;

14 He suffered no man to do them wrong : but reprov'd even kings for their sakes.

15 Touch not mine Anointed : and do my prophets no harm.

16 Moreover he called for a dearth upon the land : and destroyed all the provision of bread.

17 But I

18 Who

19 Un

20 Ti

21 He

22 Th

23 Isr

24 A

25 W

26 T

27 A

28 I

29

30

31

32

33

34

35

36

37

38

39

40

41

42

- 17 But he had sent a man before them: even Joseph, who was sold to be a bond-servant;
- 18 Whose feet they hurt in the stocks: the iron entered into his soul;
- 19 Until the time came that his cause was known: the word of the Lord tried him.
- 20 The king sent, and delivered him: the prince of the people let him go free.
- 21 He made him lord also of his house: and ruler of all his substance;
- 22 That he might inform his princes after his will: and teach his senators wisdom.
- 23 Israel also came into Egypt: and Jacob was a stranger in the land of Ham.
- 24 And he increased his people exceedingly: and made them stronger than their enemies;
- 25 Whose heart turned so, that they hated his people: and dealt untruly with his servants.
- 26 Then sent he Moses his servant: and Aaron whom he had chosen.
- 27 And these shewed his tokens among them: and wonders in the land of Ham.
- 28 He sent darkness, and it was dark: and they were not obedient unto his word.
- 29 He turned their waters into blood: and slew their fish.
- 30 Their land brought forth frogs: yea, even in their kings chambers.
- 31 He spake the word, and there came all manner of flies: and lice in all their quarters.
- 32 He gave them hail-stones for rain: and flames of fire in their land.
- 33 He smote their vines also, and fig-trees: and destroyed the trees that were in their coasts.
- 34 He spake the word, and the grasshoppers came, and caterpillers innumerable: and did eat up all the grass in their land, and devoured the fruit of their ground.
- 35 He smote all the first-born in their land: even the chief of all their strength.
- 36 He brought them forth also with silver and gold: there was not one feeble person among their tribes.
- 37 Egypt was glad at their departing: for they were afraid of them.
- 38 He spread out a cloud to be a covering: and fire to give light in the night-season.
- 39 At their desire he brought quails: and he filled them with the bread of heaven.
- 40 He opened the rock of stone, and the waters

Month. The xxj. day.

flowed out : so that rivers ran in the dry places.

41 For why ? he remembered his holy promise : and Abraham his servant.

42 And he brought forth his people with joy : and his chosen with gladness ;

43 And gave them the lands of the heathen : and they took the labours of the people in possession ;

44 That they might keep his statutes : and observe his laws.

Evening Prayer.

Confitemini Domino. Psal. cvi.

O Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Who can expresse the noble acts of the Lord : or shew forth all his praise ?

3 Blessed are they that alway keep judgment : and do righteousness.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people : O visit me with thy salvation.

5 That I may see the felicity of thy chosen : and rejoyce in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers : we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance : but were disobedient at the sea, even at the Red sea.

8 Nevertheless, he helped them for his Names sake : that he might make his power to be known.

9 He rebuked the Red sea also, and it was dried up : so he led them through the deep, as through a wilderness.

10 And he saved them from the adversaries hand : and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them : there was not one of them left.

12 Then believed they his words : and sang praise unto him.

13 But within a while they forgot his works : and would not abide his counsel.

14 But lust came upon them in the wilderness : and they tempted God in the desert.

15 And he gave them their desire : and sent leanness withall into their soul.

16 They angered Moses also in the tents : and Aaron the saint of the Lord.

17 So the earth opened and swallowed up Dathan : and covered the congregation of Abiram.

18 And
the flame b
19 They
the molten
20 Thu
itude of a
21 And
done so gr
22 Wo
earful thi
23 So he
not Mose
to turn av
destroy t
24 Yea
and gave
25 But
not unto
26 Th
verthrow
27 To
and to fo
28 Th
ate the o
29 Th
own inv
them.
30 Th
the plag
31 An
nels : a
32 Th
so that
33 Be
spake u
34. N
Lord co
35 Bu
learned
36 In
which t
their fo
37 A
their fo
fered u
iled w
38 T
and we
39 T
againf

18 And the fire was kindled in their company :
the flame burnt up the ungodly.

19 They made a calf in Horeb : and worshipped
the molten image.

20 Thus they turned their glory : into the simi-
tude of a calf that eateth hay.

21 And they forgat God their Saviour : who had
done so great things in Egypt ;

22 Wondrous works in the land of Ham : and
fearful things by the Red sea.

23 So he said, he would have destroyed them, had
not Moses his chosen stood before-him in the gap :
to turn away his wrathful indignation, lest he should
destroy them.

24 Yea, they thought scorn of that pleasant land :
and gave no credence unto his word.

25 But murmured in their tents : and hearkened
not unto the voice of the Lord.

26 Then lift he up his hand against them : to o-
verthrow them in the wilderness ;

27 To cast out their seed among the nations :
and to scatter them in the lands.

28 They joyned themselves unto Baal-peor : and
ate the offerings of the dead.

29 Thus they provoked him to anger with their
own inventions : and the plague was great among
them.

30 Then stood up Phinees and prayed : and so
the plague ceased.

31 And that was counted unto him for righteous-
ness : among all posterities for evermore.

32 They angered him also at the waters of strife :
so that he punished Moses for their sakes ;

33 Because they provoked his spirit : so that he
spake unadvisedly with his lips.

34. Neither destroyed they the heathen : as the
Lord commanded them ;

35 But were mingled among the heathen : and
learned their works.

36 Insomuch that they worshipped their idols,
which turned to their own decay : yea, they offered
their sons and their daughters unto devils,

37 And shed innocent blood, even the blood of
their sons and of their daughters : whom they of-
fered unto the idols of Canaan, and the land was de-
filed with blood.

38 Thus were they stained with their own works :
and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled
against his people : insomuch that he abhorred his

Month. The xxij. day.

40 And he gave them over into the hand of the heathen : and they that hated them were lords over them.

41 Their enemies oppressed them : and had them in subjection.

42 Many a time did he deliver them : but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity : he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies : yea, he made all those that led them away captive, to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen : that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting, and world without end : and let all the people say, Amen.

Morning Prayer.

Confitemini Domino. Psal. cvii.

O Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed : and delivered from the hand of the enemy ;

3 And gathered them out of the lands, from the east and from the west : from the north and from the south.

4 They went astray in the wilderness out of the way : and found no city to dwell in ;

5 Hungry and thirsty : their soul fainted in them.

6 So they cried unto the Lord in their trouble : and he delivered them from their distress.

7 He led them forth by the right way : that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

9 For he satisfieth the empty soul : and filleth the hungry soul with goodness ;

10 Such as sit in darkness and in the shadow of death : being fast bound in misery and iron.

11 Because they rebelled against the words of the Lord : and lightly regarded the counsel of the most Highest ;

12 He also brought down their heart through heaviness : they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

15 O that men wou'd therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

16 For he hath broken the gates of brass : and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence : and because of their wickedness.

18 Their soul abhorred all manner of meat : and they were even hard at deaths door.

19 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

20 He sent his word, and healed them : and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

22 That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness !

23 They that go down to the sea in ships : and occupy their business in great waters,

24 These men see the works of the Lord : and his wonders in the deep.

25 For at his word the stormy wind ariseth : which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man : and are at their wits end.

28 So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

29 For he maketh the storm to cease : so that the waves thereof are still.

30 Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

32 That they would exalt him also in the congregation of the people : and praise him in the seat of the elders !

33 Who turneth the floods into a wilderness : and drieth up the water-springs.

34 A fruitful land maketh he barren : for the wickedness of them that dwell therein.

35 Again he maketh the wilderness a standing water : and water-springs of a dry ground.

36 And there he setteth the hungry : that they may build them a city to dwell in.

37 That they may sow their land, and plant vineyards : to yield them fruits of increase.

38 He bleisseth them, so that they multiply exceedingly : and suffereth not their cattel to decrease.

39 And again when they are diminished and brought low : through oppression, through any plague or trouble ;

40 Though he suffer them to be evil entreated through tyrants : and let them wander out of the way in the wilderness ;

41 Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

42 The righteous will consider this and rejoyce : and the mouth of all wickedness shall be stopped.

43 Whoso is wise, will ponder these things : and they shall understand the loving kindness of the Lord,
Evening Prayer.

Paratum cor meum. Psal. cviii.

O God, my heart is ready, my heart is ready : I will sing and give praise with the best member that I have.

2 Awake, thou lute and harp : I my self will awake right early.

3 I will give thanks unto thee, O Lord, among the people : I will sing praises unto thee among the nations.

4 For thy mercy is greater then the heavens : and thy truth reacheth unto the clouds.

5 Set up thy self, O God, above the heavens : and thy glory above all the earth.

6 That thy beloved may be delivered : let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness : I will rejoyce therefore and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head.

9 Juda is my law-giver, Moab is my wash-pot : over Edom will I cast out my shoe ; upon Philistia will I triumph.

10 Who will lead me into the strong city : and who will bring me into Edom ?

11 Hast
not thou,
12 O he
help of ma
13 Thro
he that
Hold
the
the dece
2 And
tongues
of hate
3 For
now m
prayer.
4 Th
and hat
5 Set
and let
6 W
condem
7 La
office
8 L
widow
9 I
bread
10
and
11
com
12
gene
13
me
the
I
ma
ear
bu
fla
un
be
a
w

ness : and 11 Hast not thou forsaken us, O God : and wilt
not thou, O God, go forth with our hosts ?

for the 12 O help us against the enemy : for vain is the
help of man.

standing 13 Through God we shall do great acts : and it
shall be that shall tread down our enemies.

that they *Deus laudum.* Psal. cix.

ant vine- **H**old not thy tongue, O God of my praise : for
the mouth of the ungodly, yea, the mouth of
the deceitful is opened upon me.

exceed- 2 And they have spoken against me with false
cause. tongues : they compassed me about also with words
of hatred, and sought against me without a cause.

brought 3 For the love that I had unto them, lo, they take
ague or now my contrary part : but I give my self unto
prayer.

treated 4 Thus have they rewarded me evil for good :
of the and hatred for my good will.

y : and 5 Set thou an ungodly man to be ruler over him :
and let Satan stand at his right hand.

oyce : 6 When sentence is given upon him, let him be
condemned : and let his prayer be turned into sin.

: and 7 Let his days be few : and let another take his
Lord, office.

7 : I 8 Let his children be fatherless : and his wife a
nber widow.

will 9 Let his children be vagabonds, and beg their
bread : let them seek it also out of desolate places.

ong 10 Let the extortioner consume all that he hath :
ong and let the stranger spoil his labour.

and 11 Let there be no man to pity him : nor to have
compassion upon his fatherless children.

and 12 Let his posterity be destroyed : and in the next
generation let his name be clean put out.

nd 13 Let the wickedness of his fathers be had in re-
membrance in the sight of the Lord : and let not
the sin of his mother be done away.

hy 14 Let them alway be before the Lord : that he
may root out the memorial of them from off the
earth ;

ce 15 And that because his mind was not to do good :
l- but persecuted the poor helpless man, that he might
n. slay him that was vexed at the heart.

: 16 His delight was in cursing, and it shall happen
unto him : he loved not blessing, therefore shall it
be far from him.

17 He clothed himself with cursing, like as with
a raiment : and it shall come into his bowels like
water, and like oyl into his bones.

18 Let it be unto him as the cloke that he hath
upon

upon him : and as the girdle that he is alway girded withall.

19 Let it thus happen from the Lord unto mine enemies : and to those that speak evil against my soul.

20 But deal thou with me, O Lord God, according unto thy Name : for sweet is thy mercy

21 O deliver me, for I am helpless and poor : and my heart is wounded within me.

22 I go hence like the shadow that departeth : and am driven away as the grasshopper.

23 My knees are weak through fasting : my flesh is dried up for want of fatness.

24 I became also a reproch unto them : they that looked upon me, shaked their heads.

25 Help me, O Lord, my God : O save me according to thy mercy.

26 And they shall know, how that this is thy hand : and that thou, Lord, hast done it.

27 Though they curse, yet bless thou : and let them be confounded that rise up against me ; but let thy servant rejoyce.

28 Let mine adversaries be clothed with shame : and let them cover themselves with their own confusion, as with a cloke.

29 As for me, I will give great thanks unto the Lord with my mouth : and praise him among the multitude.

30 For he shall stand at the right hand of the poor : to save his soul from unrighteous judges.

Morning Prayer.

Dixit Dominus. Psal. cx.

THe Lord said unto my Lord : Sit thou on my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion : be thou ruler, even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free-will-offerings with an holy worship : the dew of thy birth is of the womb of the morning.

4 The Lord sware, and will not repent : thou art a Priest for ever after the order of Melchisedech.

5 The Lord upon thy right hand : shall wound even kings in the day of his wrath.

6 He shall judge among the heathen : he shall fill the places with the dead bodies : and smite in sun-der the heads over divers countreys.

7 He shall

I Will gi heart :

2 The congregat

3 His honour :

4 The his marv

5 He rememb

6 He he shall

7 Th works :

8 Th heather

9 H ment :

10 dom :

therea

B

2 ratio

3 and

4 dar

5 will

6 sha

7 his

8 til

9 po

10 ho

hi

He

7 He shall drink of the brook in the way : there-
fore shall he lift up his head.

Confitebor tibi. Psal. cxii.

I Will give thanks unto the Lord with my whole
heart : secretly among the faithful, and in the
congregation.

2 The works of the Lord are great : sought out of
all them that have pleasure therein.

3 His work is worthy to be praised and had in
honour : and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done
his marvellous works : that they ought to be had in
remembrance.

5 He hath given meat unto them that fear him :
he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his
works : that he may give them the heritage of the
heathen.

7 The works of his hands are verity and judg-
ment : all his commandments are true.

8 They stand fast for ever and ever : and are
done in truth and equity.

9 He sent redemption unto his people : he hath
commanded his covenant for ever ; holy and reve-
rend is his Name.

10 The fear of the Lord is the beginning of wis-
dom : a good understanding have all they that do
thereafter ; the praise of it endureth for ever.

Beatus vir. Psal. cxii.

Blessed is the man that feareth the Lord : he hath
great delight in his commandments.

2 His seed shall be mighty upon earth : the gene-
ration of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house :
and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the
darkness : he is merciful, loving, and righteous.

5 A good man is merciful, and lenderth : and
will guide his words with discretion.

6 For he shall never be moved : and the righteous
shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings : for
his heart standeth fast, and believeth in the Lord.

8 His heart is stablished, and will not shrink : un-
til he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the
poor : and his righteousness remaineth for ever ; his
horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve
him : he shall gnash with his teeth, and consume
away :

away ; the desire of the ungodly shall perish.

Laudate, pueri. Psal. cxiii.

PRaise the Lord, ye servants : O praise the Name of the Lord.

2 Blessed be the Name of the Lord : from this time forth for evermore.

3 The Lords Name is praised : from the rising up of the sun, unto the going down of the same.

4 The Lord is high above all heathen : and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high : and yet humbleth himself to behold the things that are in heaven and earth ?

6 He taketh up the simple out of the dust : and lifteth the poor out of the mire,

7 That he may set him with the princes : even with the princes of his people.

8 He maketh the barren woman to keep house : and to be a joyful mother of children.

Evening Prayer.

In exitu Israel. Psal. cxiv.

WHEN Israel came out of Egypt : and the house of Jacob from among the strange people,

2 Juda was his sanctuary : and Israel his dominion.

3 The sea saw that and fled : Jordan was driven back,

4 The mountains skipped like rams : and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest : and thou Jordan, that thou wast driven back ?

6 Ye mountains, that ye skipped like rams : and ye little hills like young sheep ?

7 Tremble thou earth at the presence of the Lord : at the presence of the God of Jacob.

8 Who turned the hard rock into a standing water : and the flint-stone into a springing well.

Non nobis, Domine. Psal. cxv.

NOT unto us, O Lord, not unto us, but unto thy Name give the praise : for thy loving mercy, and for thy truths sake.

2 Wherefore shall the heathen say : Where is now their God ?

3 As for our God, he is in heaven : he hath done whatsoever pleased him.

4 Their idols are silver and gold : even the work of mens hands.

5 They have mouths and speak not : eyes have they and see not.

6 They have ears and hear not : noses have they and smell not.

7 They

They h
walk no
roat.

8 They th
are all su

9 But the
is their

10 Ye h
is their

11 Ye th
Lord : he

12 The L
bless us :

13 He
small and

14 The
you and

15 Ye
ven and

16 All
earth hat

17 Th
all they

18 But
forth for

I Am

2 Th
fore w

3 Th
and th

4 I
call up

thee,

5 G
God i

6 T
ry, an

7
the L

8
death

ing.

9
living

- 7 They have hands and handle not, feet have they
walk not: neither speak they through their
throat.
- 8 They that make them are like unto them: and
are all such as put their trust in them.
- 9 But thou house of Israel, trust thou in the Lord:
is their succour and defence.
- 10 Ye house of Aaron, put your trust in the Lord:
is their helper and defender.
- 11 Ye that fear the Lord, put your trust in the
Lord: he is their helper and defender.
- 12 The Lord hath been mindful of us, and he shall
bless us: even he shall bless the house of Israel, he
shall bless the house of Aaron.
- 13 He shall bless them that fear the Lord: both
small and great.
- 14 The Lord shall increase you more and more:
you and your children.
- 15 Ye are the blessed of the Lord: who made hea-
ven and earth.
- 16 All the whole heavens are the Lords: the
earth hath he given to the children of men.
- 17 The dead praise not thee, O Lord: neither
all they that go down into silence.
- 18 But we will praise the Lord: from this time
forth for evermore. Praise the Lord.

Morning Prayer.

Dilexi, quoniam. Psal. cxvi.

- I Am well pleased: that the Lord hath heard the
voice of my prayer.
- 2 That he hath inclined his ear unto me: there-
fore will I call upon him as long as I live.
- 3 The snares of death compassed me round about:
and the pains of hell gat hold upon me.
- 4 I shall find trouble and heaviness, and I will
call upon the Name of the Lord: O Lord, I beseech
thee, deliver my soul.
- 5 Gracious is the Lord, and righteous: yea, our
God is merciful.
- 6 The Lord preserveth the simple: I was in mis-
ery, and he helped me.
- 7 Turn again then unto thy rest, O my soul: for
the Lord hath rewarded thee.
- 8 And why? thou hast delivered my soul from
death: mine eyes from tears, and my feet from fall-
ing.
- 9 I will walk before the Lord: in the land of the
living.
- 10 I be-

10 I believed, and therefore will I speak, but was sore troubled: I said in my haste, All men are liars.

11 What reward shall I give unto the Lord for all the benefits that he hath done unto me?

12 I will receive the cup of salvation: and call upon the Name of the Lord.

13 I will pay my vows now in the presence of his people: right dear in the sight of the Lord is the death of his saints.

14 Behold, O Lord, how that I am thy servant. I am thy servant, and the son of thine handmaid, thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving: and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord in the sight of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Laudate Dominum. Psal. cxvii.

O Praise the Lord, all ye heathen: praise him, all ye nations.

2 For his merciful kindness is ever more and more towards us: and the truth of the Lord endureth for ever. Praise the Lord.

Confitemini Domino. Psal. cxviii.

O Give thanks unto the Lord, for he is gracious: because his mercy endureth for ever.

2 Let Israel now confess, that he is gracious: and that his mercy endureth for ever.

3 Let the house of Aaron now confess: that his mercy endureth for ever.

4 Yea, let them now that fear the Lord, confess: that his mercy endureth for ever.

5 I called upon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me: therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord: then to put any confidence in man.

9 It is better to trust in the Lord: then to put any confidence in princes.

10 All nations compassed me round about: but in the Name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side: but in the Name of the Lord will I destroy them.

12 They

12 They

inct even:
Name of th

13 Thou
but the Lo

14 The
become

15 The
of the righ

16 The
th mighty

17 I sh
things to

18 The
works of

19 Ope
but he ha

20 I hi
may go in

21 I w
shall ente

22 Th
and art b

23 Th
become t

24 Th
in oure y

25 He
will rejo

26 Ble
prosperi

27 G
Lord: v

28 T
are of th

29 C
bind th

30 T
horns of

31 T
art my

32 C
ous: a

B
an

2 Bl
seek hi

3 F
ways.

4 T
rep r

Month. The xxiv. day.

12 They came about me like bees, and are extinct even as the fire among the thorns: for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall: but the Lord was my help.

14 The Lord is my strength and my song: and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live: and declare the works of the Lord.

18 The Lord hath chastened and corrected me: but he hath not given me over unto death.

19 Open me the gates of righteousness: that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thank thee, for thou hast heard me: and art become my salvation.

22 The same stone which the builders refused: is become the head-stone in the corner.

23 This is the Lords doing: and it is marvellous in our eyes.

24 This is the day which the Lord hath made: we will rejoyce and be glad in it.

25 Help me now, O Lord: O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord: we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord who hath shewed us light: bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee: thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Evening Prayer.

Beati Immaculati. Psal. cxix.

Blessed are those that are undefiled in the way: and walk in the law of the Lord.

2 Blessed are they that keep his testimonies: and seek him with their whole heart.

3 For they who do no wickedness: walk in his ways.

4 Thou hast charged: that we shall diligently keep thy commandments.

5 O that my ways were made so direct : that
might keep thy statutes !

6 So shall I not be confounded : while I have re-
spect unto all thy commandments.

7 I will thank thee with an unfeigned heart
when I shall have learned the judgments of thy righte-
ousness.

8 I will keep thy ceremonies : O forsake me not
utterly.

In quo corrigit.

WHerewithall shall a young man cleanse his
way : even by ruling himself after thy word.

2 With my whole heart have I sought thee : O let
me not go wrong out of thy commandments.

3 Thy words have I hid within my heart : that
I should not sin against thee.

4 Blessed art thou, O Lord : O teach me thy sta-
tutes.

5 With my lips have I been telling : of all thy
judgments of thy mouth.

6 I have had as great delight in the way of thy
testimonies : as in all manner of riches.

7 I will talk of thy commandments : and have
respect unto thy ways.

8 My delight shall be in thy statutes : and I will
not forget thy word.

Retribuere servo tuo.

O Do well unto thy servant : that I may live and
keep thy word.

2 Open thou mine eyes : that I may see the won-
drous things of thy law.

3 I am a stranger upon earth : O hide not thy
commandments from me.

4 My soul breaketh out for the very fervent de-
sire : that it hath alway unto thy judgments.

5 Thou hast rebuked the proud : and cursed are
they that do err from thy commandments.

6 O turn from me shame and rebuke : for I have
kept thy testimonies.

7 Princes also did sit and speak against me : but thy
servant is occupied in thy statutes.

8 For thy testimonies are my delight : and my
counsellors.

Adhaesit pavimento.

MY soul cleaveth to the dust : O quicken thou me
according to thy word.

2 I have knowledge my ways, and thou hast heard
me : O teach me thy statutes.

3 Make me to understand the way of thy com-
mandments : and so shall I talk of thy wondrous

My for
art thou n
5 Take f
to make
6 I have
ents have
7 I have
und me
8 I will
hou hast

Each
I sha
Give
aw : yea
3 Make
ments : fo
4 Incl
not to cov
5 O tur
ty : and
6 O stal
ear thee.
7 Take
thy judgn
8 Beho
O quicke

Et th
Lord
word.
2 So fl
for my tr
3 O tal
my mout
4 So fl
and ever
5 And
mandme
6 I wi
ings : a
7 And
which I l
8 My l
ments w
thy sta

Month. The xxv. day.

- that
have
heart
y right
me
se h
y word
: O le
- 4 My soul melteth away for very heaviness: com-
at thou me according unto thy word.
5 Take from me the way of lying: and cause thou
me to make much of thy law.
6 I have chosen the way of truth: and thy judg-
ments have I laid before me.
7 I have stuck unto thy testimonies: O Lord, con-
ound me not.
8 I will run the way of thy commandments: when
thou hast set my heart at liberty.

Morning Prayer.

Legem pone.

- that
thy sta
all the
of thy
d have
d I wil
ve and
e won
- 1 Teach me, O Lord, the way of thy statutes: and
I shall keep it unto the end.
2 Give me understanding, and I shall keep thy
law: yea, I shall keep it with my whole heart.
3 Make me to go in the path of thy command-
ments: for therein is my desire.
4 Incline my heart unto thy testimonies: and
not to covetousness.
5 O turn away mine eyes, lest they behold va-
nity: and quicken thou me in thy way.
6 O stablish thy word in thy servant: that I may
hear thee.
7 Take away the rebuke that I am afraid of: for
thy judgments are good.
8 Behold, my delight is in thy commandments:
quicken me in thy righteousness.

Et veniat super me.

- ot thy
nt de
fed a
I have
ut thy
d my
ou ne
ardel
com
ndrou
4 M
- 1 Et thy loving mercy come also unto me, O
Lord: even thy salvation, according unto thy
word.
2 So shall I make answer unto my blasphemers:
for my trust is in thy word.
3 O take not the word of thy truth utterly out of
my mouth: for my hope is in thy judgments.
4 So shall I always keep thy law: yea, for ever
and ever.
5 And I will walk at liberty: for I seek thy com-
mandments.
6 I will speak of thy testimonies also, even before
kings: and will not be ashamed.
7 And my delight shall be in thy commandments:
which I have loved.
8 My hands also will I lift up unto thy command-
ments which I have loved: and my study shall be
in thy statutes.

Month. The xxv. day.

Memor esto serui tui.

O Think upon thy servant, as concerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickned me.

3 The proud have had me exceedingly in derision: yet have I not shrunked from thy law.

4 For I remembered thine everlasting judgments: O Lord: and received comfort.

5 I am horribly afraid: for the ungodly that forsake thy law.

6 Thy statutes have been my songs: in the house of my pilgrimage.

7 I have thought upon thy Name, O Lord, in the night-season: and have kept thy law.

8 This I had: because I kept thy commandments.

Portio mea, Domine.

Thou art my portion, O Lord: I have promised to keep thy law.

2 I made my humble petition in thy presence with my whole heart: O be merciful unto me according to thy word.

3 I called mine own ways to remembrance: and turned my feet unto thy testimonies.

4 I made haste, and prolonged not the time: I keep thy commandments.

5 The congregations of the ungodly have robbed me: but I have not forgotten thy law.

6 At midnight I will rise to give thanks unto thee: because of thy righteous judgments.

7 I am a companion of all them that fear thee: and keep thy commandments.

8 The earth, O Lord, is full of thy mercy: teach me thy statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy servant: according unto thy word.

2 O learn me true understanding and knowledge: for I have believed thy commandments.

3 Before I was troubled, I went wrong: but now have I kept thy word.

4 Thou art good and gracious: O teach me thy statutes.

5 The proud have imagined a lie against me: but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn: but my delight hath been in thy law.

7 It is good for me that I have been in trouble: that I may learn thy statutes.

Month. The xxv. day.

The law of thy mouth is dearer unto me : then
thousands of gold and silver.

Evening Prayer.

Manus tua fecerunt me.

Thy hands have made me, and fashioned me : O
give me understanding, that I may learn thy
commandments.

2 They that fear thee will be glad when they see
me : because I have put my trust in thy word.

3 I know, O Lord, that thy judgments are right :
and that thou of very faithfulness hast caused me to
be troubled.

4 O let thy merciful kindness be my comfort : ac-
cording to thy word unto thy servant.

5 O let thy loving mercies come unto me, that I
may live : for thy law is my delight.

6 Let the proud be confounded, for they go wick-
edly about to destroy me : but I will be occupied in
thy commandments.

7 Let such as fear thee, and have known thy testi-
monies : be turned unto me.

8 O let my heart be sound in thy statutes : that I
be not ashamed.

Defect animæ meæ.

MY soul hath longed for thy salvation : and I
have a good hope because of thy word.

2 Mine eyes long sore for thy word : saying, O
when wilt thou comfort me ?

3 For I am become like a bottle in the smoke : yet
do I not forget thy statutes.

4 How many are the days of thy servant : when
wilt thou be avenged of them that persecute me ?

5 The proud have digged pits for me : which are
not after thy law.

6 All thy commandments are true : they persecute
me falsely, O be thou my help.

7 They had almost made an end of me upon earth :
but I forsook not thy commandments.

8 O quicken me after thy loving kindness : and so
shall I keep the testimonies of thy mouth.

In æternum, Domine.

O Lord, thy word : endureth for ever in hea-
ven.

2 Thy truth also remaineth from one generation
to another : thou hast laid the foundation of the
earth, and it abideth.

3 They continue this day according to thine or-
dinance : for all things serve thee.

4 If my delight had not been in thy law : I should
have perished in my trouble.

6 I will never forget thy commandments : for with them thou hast quickened me.

6 I am thine, O save me : for I have sought thy commandments.

7 The ungodly laid wait for me to destroy me : but I will consider thy testimonies.

8 I see that all things come to an end : but thy commandment is exceeding broad.

Quomodo dilexi !

Lord, what love have I unto thy law : all the day long is my study in it.

2 Thou through thy commandments hast made me wiser then mine enemies : for they are ever with me.

3 I have more understanding then my teachers : for thy testimonies are my study.

4 I am wiser then the aged : because I keep thy commandments.

5 I have refrained my feet from every evil way : that I may keep thy word.

6 I have not shrunk from thy judgments : for thou teachest me.

7 O how sweet are thy words unto my throat : yea, sweeter then hony unto my mouth.

8 Through thy commandments I get understanding : therefore I hate all evil ways.

Morning Prayer.

Lucerna pedibus meis.

Thy word is a lantern unto my feet : and a light unto my paths.

2 I have sworn, and am stedfastly purposed : to keep thy righteous judgments.

3 I am troubled above measure : quicken me, O Lord, according to thy word.

4 Let the free-will-offerings of my mouth please thee, O Lord : and teach me thy judgments.

5 My soul is alway in my hand : yet do I not forget thy law.

6 The ungodly have laid a snare for me : but yet I swerved not from thy commandments.

7 Thy testimonies have I claimed as mine heritage for ever : and why ? they are the very joy of my heart.

8 I have applied my heart to fulfil thy statutes alway : even unto the end.

Iniquas odio habui.

IHate them that imagine evil things : but thy law do I love.

2 Thou art my defence and shield : and my trust is in thy word.

3 Away from

4 Away from

5 O stabliff

6 ay live : and

7 hope.

8 Hold tho

9 eight shall b

10 6 Thou ha

11 rom thy statu

12 7 Thou pu

13 the dross : t

14 8 My flesh

15 fraid of thy

16 Deal with

17 give me r

18 2 Make th

19 good : th

20 3 Mine e

21 ealth : and

22 4 O deal

23 loving merc

24 5 I am th

25 hat I may

26 6 It is ti

27 for they ha

28 7 For I

29 precious st

30 8 There

31 and all fal

32 **T**Hy to

33 my

34 2 Whe

35 and under

36 3 I ope

37 for my d

38 4 O loo

39 as thou u

40 5 Ord

41 wickedn

42 6 O c

43 men : a

44 7 She

45 servant

46 8 Mi

47 keep no

48 **R** Ig

49 J

Month. The next day.

Away from me, ye wicked : I will keep the commandments of my God.

O stablish me according to thy word, that I may live : and let me not be disappointed of my hope.

Hold thou me up, and I shall be safe : yea, my right shall be ever in thy statutes.

Thou hast troden down all them that depart from thy statutes : for they imagine but deceit.

Thou puttest away all the ungodly of the earth the dross : therefore I love thy testimonies.

My flesh trembleth for fear of thee : and I am afraid of thy judgments.

Fecit iudicium.

Deal with the thing that is lawful and right : O give me not over unto mine oppressours.

Make thou thy servant to delight in that which is good : that the proud do me no wrong.

Mine eyes are wasted away with looking for thy health : and for the word of thy righteousness.

O deal with thy servant according unto thy loving mercy : and teach me thy statutes.

I am thy servant, O grant me understanding : that I may know thy testimonies.

It is time for thee, Lord, to lay to thine hands : for they have destroyed thy law.

For I love thy commandments : above gold and precious stone.

Therefore hold I strait all thy commandments : and all false ways I utterly abhor.

Mirabilia.

Thy testimonies are wonderful : therefore doth my soul keep them.

When thy word goeth forth : it giveth light and understanding unto the simple.

I opened my mouth, and drew in my breath : for my delight was in thy commandments.

O look thou upon me, and be merciful unto me : as thou usest to do unto those that love thy Name.

Order my steps in thy word : and so shall no wickedness have dominion over me.

O deliver me from the wrongful dealings of men : and so shall I keep thy commandments.

Shew the light of thy countenance upon thy servant : and teach me thy statutes.

Mine eyes gush out with water : because men keep not thy law.

Iustus es, Domine.

Righteous art thou, O Lord : and true is thy judgement.

2 The testimonies that thou hast commanded : are exceeding righteous and true.

3 My zeal hath even consumed me : because mine enemies have forgotten thy words.

4 Thy word is tried to the uttermost : and thy servant loveth it.

5 I am small, and of no reputation : yet do I not forget thy commandments.

6 Thy righteousness is an everlasting righteousness : and thy law is the truth.

7 Trouble and heaviness have taken hold upon me : yet is my delight in thy commandments.

8 The righteousness of thy testimonies is everlasting : O grant me understanding, and I shall live.

Evening Prayer.

Clemens in toto corde meo.

I Call with my whole heart : hear me, O Lord, I will keep thy statutes.

2 Yes, even unto thee do I call : help me, and I shall keep thy testimonies.

3 Early in the morning do I cry unto thee : for in thy word is my trust.

4 Mine eyes prevent the night-watches : that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving kindness : quicken me according as thou art wont.

6 They draw nigh that of malice persecute me : and are far from thy law.

7 Be thou nigh at hand, O Lord : for all thy commandments are true.

8 As concerning thy testimonies, I have known long since : that thou hast grounded them for ever.

Vide humilitatem.

O Consider mine adversity, and deliver me : for I do not forget thy law.

2 Avenge thou my cause, and deliver me : quicken me according to thy word.

3 Health is far from the ungodly : for they regard not thy statutes.

4 Great is thy mercy, O Lord : quicken me as thou art wont.

5 Many there are that trouble me, and persecute me : yet do I not swerve from thy testimonies.

6 It grieveth me when I see the transgressors : because they keep not thy law.

7 Consider, O Lord, how I love thy commandments : O quicken me according to thy loving kindness.

8 Thy word is true from everlasting : all the

judge-

gments c
ore.

P Rinces h
my he

2 I am a
great spoil

3 As for
do I love.

4 Seven
thy righte

5 Great
law : and

6 Lord,
done afte

7 My
them exc

8 I hav
nies : for

L Et r
me

2 Let
me acco

3 My
hast tau

4 Ye
thy cor

5 Le
commu

6 I
and in

7 O
thy ju

8 I
seek t

nient

W

2
from

3
tho

wi

M

of

gments of thy righteousness endure for ever-
more.

Principes persecuti sunt.

Princes have persecuted me without a cause : but
my heart standeth in awe of thy word.

2 I am as glad of thy word : as one that findeth
great spoils.

3 As for lies, I hate and abhor them : but thy law
do I love.

4 Seven times a day do I praise thee : because of
thy righteous judgments.

5 Great is the peace that they have who love thy
law : and they are not offended at it.

6 Lord, I have looked for thy saving health : and
done after thy commandments.

7 My soul hath kept thy testimonies : and loved
them exceedingly.

8 I have kept thy commandments and testimo-
nies : for all my ways are before thee.

Appropinquet deprecatio.

Let my complaint come before thee, O Lord : give
me understanding according to thy word.

2 Let my supplication come before thee : deliver
me according to thy word.

3 My lips shall speak of thy praise : when thou
hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word : for all
thy commandments are righteous.

5 Let thine hand help me : for I have chosen thy
commandments.

6 I have longed for thy saving health, O Lord :
and in thy law is my delight.

7 O let my soul live, and it shall praise thee : and
thy judgments shall help me.

8 I have gone astray like a sheep that is lost : O
seek thy servant, for I do not forget thy command-
ments.

Morning Prayer.

Ad Dominum. Psal. cxx.

When I was in trouble, I called upon the Lord :
and he heard me.

2 Deliver my soul, O Lord, from lying lips : and
from a deceitful tongue.

3 What reward shall be given or done unto thee,
thou false tongue : even mighty and sharp arrows
with hot burning coals.

4 Wo is me that I am constrained to dwell with
Mesech : and to have my habitation among the tent
of Kedar.

5 My soul hath long dwelt among them : that are enemies unto peace.

6 I labour for peace, but when I speak unto them thereof: they make them ready to battel.

Leuavi oculos: Psal. cxxi.

I Will lift up mine eyes unto the hills : from whence cometh my help.

2 My help cometh even from the Lord : who hath made heaven and earth.

3 He will not suffer thy foot to be moved : and he that keepeth thee will not sleep.

4 Behold, he that keepeth Israel : shall neither slumber nor sleep.

5 The Lord himself is thy keeper : the Lord is thy defence upon thy right hand ;

6 So that the sun shall not burn thee by day : neither the moon by night.

7 The Lord shall preserve thee from all evil : yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out, and thy coming in : from this time forth for evermore.

Latus sum. Psal. cxxii.

I Was glad when they said unto me : We will go into the house of the Lord.

2 Our feet shall stand in thy gates : O Jerusalem.

3 Jerusalem is built as a city : that is at unity in it self.

4 For thither the tribes go up, even the tribes of the Lord : to testify unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of judgment : even the seat of the house of David.

6 O pray for the peace of Jerusalem : they shall prosper that love thee.

7 Peace be within thy walls : and plenteousness within thy palaces.

8 For my brethren and companions sakes : I will wish thee prosperity.

9 Yea, because of the house of the Lord our God: I will seek to do thee good.

Ad te levavi oculos meos. Psal. cxxiii.

Unto thee lift I up mine eyes : O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maid-

unto the hand of her mistress : even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us : for we are utterly despised.

4 Our soul is weary of our wealth : and we are proud.

Nisi the Lord had been for us, we should have been as the heathen.

2 They have hated us, because we are not as the heathen.

3 Yea, the stream had gone dry, and the fountain had dried up.

4 The day of our wrath is come, and we are ready to perish.

5 But pray for us, O Lord, for we are weary of our wealth.

6 Our soul is weary of our wealth, and we are proud.

7 Our heart is weary of our wealth, and we are proud.

8 Our soul is weary of our wealth, and we are proud.

9 Our soul is weary of our wealth, and we are proud.

They have hated us, because we are not as the heathen.

2 The day of our wrath is come, and we are ready to perish.

3 For the stream had gone dry, and the fountain had dried up.

4 Do not forget us, O Lord, for we are weary of our wealth.

5 As for our wealth, we are weary of it, and we are proud.

6 Our soul is weary of our wealth, and we are proud.

7 Our heart is weary of our wealth, and we are proud.

8 Our soul is weary of our wealth, and we are proud.

9 Our soul is weary of our wealth, and we are proud.

We have dreamed, O Lord, we have dreamed.

2 Our soul is weary of our wealth, and we are proud.

3 The day of our wrath is come, and we are ready to perish.

4 For the stream had gone dry, and the fountain had dried up.

5 Do not forget us, O Lord, for we are weary of our wealth.

6 As for our wealth, we are weary of it, and we are proud.

7 Our soul is weary of our wealth, and we are proud.

8 Our heart is weary of our wealth, and we are proud.

9 Our soul is weary of our wealth, and we are proud.

are 4 Our soul is filled with the scornful reproof of
the wealthy : and with the despitefulness of the
em proud.

Nisi quia Dominus. Psal. cxxiv.

om If the Lord himself had not been on our side, now
may Israel say : if the Lord himself had not been
ath on our side, when men rose up against us ;

and 2 They had swallowed us up quick : when they
were so wrathfully displeased at us.

3 Yea, the waters had drowned us : and the
stream had gone over our soul.

4 The deep waters of the proud : had gone
even over our soul.

5 But praised be the Lord : who hath not given
us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the
snare of the fowler : the snare is broken, and we are
delivered.

7 Our help standeth in the Name of the Lord :
who hath made heaven and earth.

Qui confidunt. Psal. cxxv.

They that put their trust in the Lord, shall be
even as the mount Sion : which may not be
removed, but standeth fast for ever.

2 The hills stand about Jerusalem : even so stand-
eth the Lord round about his people, from this time
forth for evermore.

3 For the rod of the ungodly cometh not into the
lot of the righteous : lest the righteous put their
hand unto wickedness.

4 Do well, O Lord : unto those that are good and
true of heart.

5 As for such as turn back unto their own wicked-
ness : the Lord shall lead them forth with the evil
doers, but peace shall be upon Israel.

Evening Prayer.

In convertendo. Psal. cxxvi.

When the Lord turned again the captivity of
Sion : then were we like unto them that
dream.

2 Then was our mouth filled with laughter : and
our tongue with joy.

3 Then said they among the heathen : The Lord
hath done great things for them.

4 Yea, the Lord hath done great things for us al-
ready : whereof we rejoyce.

5 Turn our captivity, O Lord : as the rivers in
the south.

6 They that sow in tears : shall reap in joy.

7 He that now goeth on his way weeping, and
beareth

beareth forth good seed : shall doubtless come again with joy, and bring his sheaves with him.

Nisi Dominus. Psal. cxxvii.

EXcept the Lord build the house : their labour is but lost that build it.

2 Except the Lord keep the city : the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant : even so are the young children.

6 Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

Beati omnes. Psal. cxxviii.

Blessed are all they that fear the Lord : and walk in his ways.

2 For thou shalt eat the labours of thine hands : O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine : upon the walls of thine house.

4 Thy children like the olive-branches : round about thy table.

5 Lo, thus shall the man be blessed : that feareth the Lord.

6 The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy childrens children : and peace upon Israel.

Sape expugnauerunt. Psal. cxxix.

Many a time have they fought against me from my youth up : may Israel now say.

2 Yea, many a time have they vexed me from my youth up : but they have not prevailed against me.

3 The plowers plowed upon my back : and made long furrows.

4 But the righteous Lord : hath hewen the snares of the ungodly in pieces.

5 Let them be confounded and turned backward : as many as have evil will at Sion.

6 Let them be even as the grass growing upon the house-tops : which withereth afore it be plucked up.

7 Whereof the mower filleth not his hand : neither he that bindeth up the sheaves his bosom.

8 So that they who go by say not so much as, The Lord

Lord prosper
Name of the

Out of t
Lord :

2 O let t
complaint.

3 If thou
done amiss

4 For th
thou be fea

5 I look
in his word

6 My son
ing watch,

7 O Israe
is mercy :

8 And h

Lord,
looks

2 I do n
are too hi

3 But I
child tha

is even as

4 O I
for ever

Lord,

2
vow unt

3 I w
house :

4 I w
eye-lid

to take

5 U
Lord :

6 L
it in th

7 V
on ou

8 A
the ar

9 I
and l

10
the p

Month. The xxviii. day.

Lord prosper you : we wish you good luck in the Name of the Lord.

De profundis. Psal. cxxx.

O Ut of the deep have I called unto thee , O Lord : Lord, hear my voice.

2 O let thine ears consider well : the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it ?

4 For there is mercy with thee : therefore shalt thou be feared.

5 I look for the Lord, my soul doth wait for him : in his word is my trust.

6 My soul fleeth unto the Lord : before the morning watch, I say, before the morning watch.

7 O Israel trust in the Lord, for with the Lord there is mercy : and with him is plenteous redemption.

8 And he shall redeem Israel : from all his sins.

Morning Prayer.

Domine, non est. Psal. cxxxi.

Lord, I am not high-minded : I have no proud looks.

2 I do not exercise my self in great matters : which are too high for me.

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother : yea, my soul is even as a weaned child.

4 O Israel trust in the Lord : from this time forth for evermore.

Memento, Domine. Psal. cxxxii.

Lord, remember David : and all his trouble.

2 How he sware unto the Lord : and vowed a vow unto the Almighty God of Jacob ;

3 I will not come within the tabernacle of mine house : nor climb up into my bed ;

4 I will not suffer mine eyes to sleep, nor mine eye-lids to slumber : neither the temples of my head to take any rest,

5 Until I find out a place for the temple of the Lord : an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata : and found it in the wood.

7 We will go into his tabernacle : and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting place : thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness : and let thy saints sing with joyfulness.

10 For thy servant Davids sake ; turn not away the presence of thine Anointed.

11 The Lord hath made a faithful oath unto David: and he shall not shrink from it;

12 Of the fruit of thy body: shall I set upon thy seat.

13 If thy children will keep my covenant, and my testimonies that I shall learn them: their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself: he hath longed for her

15 This shall be my rest for ever: here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase: and will satisfie her poor with bread.

17 I will deck her priests with health: and her saints shall rejoyce and sing.

18 There shall I make the horn of David to flourish: I have ordained a lantern for mine Anointed.

19 As for his enemies, I shall clothe them with shame: but upon himself shall his crown flourish.

Ecce, quam bonum. Psal. cxxxiii.

BEhold, how good and joyfull a thing it is: brethren to dwell together in unity.

2 It is like the precious ointment upon the head, that ran down unto the beard: even unto Aarons beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon: which fell upon the hill of Sion.

4 For there the Lord promised his blessing: and life for evermore.

Ecce nunc. Psal. cxxxiv.

BEhold now, praise the Lord: all ye servants of the Lord;

2 Ye that by night stand in the house of the Lord: even in the courts of the house of our God.

3 Lift up your hands in sanctuary: & praise the Lord.

4 The Lord that made heaven and earth: give thee blessing out of Sion.

Laudate Nomen. Psal. cx. xv.

O Praise the Lord, laud ye the Name of the Lord: praise it, O ye servants of the Lord;

2 Ye that stand in the house of the Lord: in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob unto himself: and Israel for his own possession.

5 For I know that the Lord is great: and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven and in earth: and in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the

the world: a rain, bringing

8 He smote and beat.

9 He hath of thee, O th

all his servant

10 He smote

11 Sehon k

of Basan: an

12 And gav

heritage unto

13 Thy N

doth thy m

to another.

14 For th

gracious un

15 As for

silver and g

16 They

they, but t

17 They

ther is ther

18 They

so are all th

19 Prais

Lord, ye h

20 Prais

fear the Lo

21 Prais

at Jerusale

O Give

and

2 O giv

mercy en

3 O th

endureth

4 Who

endureth

5 Who

for his m

6 who

his mercy

7 who

dureth f

8 The

dureth f

9 The

for his m

Month. The xxviii. day.

the world : and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt : both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt : upon Pharaoh and all his servants.

10 He smote divers nations : and slew mighty kings ;

11 Sehon king of the Amorites, and Og the king of Basan : and all the kingdoms of Canaan ;

12 And gave their land to be an heritage : even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever : so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people : and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold : the work of mens hands.

16 They have mouths, and speak not : eyes have they, but they see not.

17 They have ears, and yet they hear not : neither is there any breath in their mouths.

18 They that make them are like unto them : and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel : praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi : ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion : who dwelleth at Jerusalem.

Evening Prayer.

Confit. mini. Psal. cxxxvi.

O Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 O give thanks unto the God of all gods : for his mercy endureth for ever.

3 O thank the Lord of all lords : for his mercy endureth for ever.

4 Who onely doeth great wonders : for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens : for his mercy endureth for ever.

6 Who laid out the earth above the waters : for his mercy endureth for ever.

7 Who hath made great lights : for his mercy endureth for ever ;

8 The sun to rule the day : for his mercy endureth for ever ;

9 The moon and the stars to govern the night : for his mercy endureth for ever.

10 Who

10 Who smote Egypt with their first-born : for his mercy endureth for ever ;

11 And brought out Israel from among them: for his mercy endureth for ever;

12 With a mighty hand and stretched-out arm : for his mercy endureth for ever.

13 Who divided the Red sea in two parts : for his mercy endureth for ever;

14 And made Israel to go through the midst of it : for his mercy endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the Red sea: for his mercy endureth for ever.

16 Who led his people through the wilderness: for his mercy endureth for ever.

17 Who smote great kings : for his mercy endureth for ever ;

18 Yea, and slew mighty kings: for his mercy endureth for ever ;

19 Sehon king of the Amorites : for his mercy endureth for ever ;

20 And Og the king of Basan : for his mercy endureth for ever ;

21 And gave away their land for an heritage : for his mercy endureth for ever ;

22 Even for an heritage unto Israel his servant : for his mercy endureth for ever.

23 Who remembered us when we were in trouble : for his mercy endureth for ever ;

24 And hath delivered us from our enemies : for his mercy endureth for ever.

25 Who giveth food to all flesh : for his mercy endureth for ever.

26 O give thanks unto the God of heaven: for his mercy endureth for ever.

27 O give thanks unto the Lord of lords : for his mercy endureth for ever.

Super flumina. Psal. cxxxvii.

BY the waters of Babylon we sat down and wept : when we remembered thee, O Sion.

2 As for our harps, we hanged them up : upon the trees that are therein.

3 For they that led us away captive, required of us then a song and melody in our heaviness : Sing us one of the songs of Sion.

4 How shall we sing y Lords song in a strange land?

5 If I forget thee, O Jerusalem : let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth : yea, if I prefer not Jerusalem in my mouth.

Remember
the day of Jeru
down with it;
8 O daught
sea, happy sh
halt served us
9 Blessed
and throweth
C

I Will give
whole he
praise unto
2 I will
praise thy
and truth :
thy word ab
3 When
and endued
4 All the
Lord : for
5 Yea,
that great
6 For
spect unto
them afar
7 Thou
thou refr
upon the
hand tha
8 The
toward
ever; de

O L
th
riling,
2 T
and sp
3 F
thou
4
and l
5
for m
6
whit
7
go

for 7 Remember the children of Edom, O Lord, in
down with it, even to the ground.

m : 8 O daughter of Babylon, waited with misery :
happy shall he be that rewardeth thee as thou
hast served us.

for 9 Blessed shall he be, that taketh thy children :
and throweth them against the stones.

of *Confitebor tibi. Psal. cxxxviii.*

ew I Will give thanks unto thee, O Lord, with my
whole heart : even before the gods will I sing
praise unto thee.

si : 2 I will worship toward thy holy temple, and
praise thy Name, because of thy loving kindness
and truth : for thou hast magnified thy Name, and
thy word above all things.

cy 3 When I called upon thee, thou heardest me :
and enduedst my soul with much strength.

n- 4 All the kings of the earth shall praise thee, O
Lord : for they have heard the words of thy mouth.

n- 5 Yea, they shall sing in the ways of the Lord :
that great is the glory of the Lord.

r 6 For though the Lord be high, yet hath he re-
spect unto the lowly : as for the proud, he beholdeth
them afar off.

7 Though I walk in the midst of trouble, yet shalt
thou refresh me : thou shalt stretch forth thy hand
upon the furiousness of mine enemies, and thy right
hand shall save me.

8 The Lord shall make good his loving kindness
toward me : yea, thy mercy, O Lord, endureth for
ever, despise not then the works of thine own hands.

Morning Prayer.

Domine, probasti. Psal. cxxxix.

O Lord, thou hast searched me out, & known me :
thou knowest my down-sitting, and mine up-
rising, thou understandest my thoughts long before.

2 Thou art about my path, and about my bed :
and spiest out all my ways.

3 For lo, there is not a word in my tongue : but
thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before :
and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent
for me : I cannot attain unto it.

6 Whither shall I go then from thy Spirit : or
whither shall I go then from thy presence ?

7 If I climb up into heaven, thou art there : if I
go down to hell, thou art there also.

8 If I take the wings of the morning : and remain in the uttermost parts of the sea ;

9 Even there also shall thy hand lead me : and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me : then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day : the darkness and light to thee are both alike.

12 For my reins are thine : thou hast covered me in my mothers womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made : marvellous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee : though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being unperfect : & in thy book were all my members written ;

16 Which day by day were fashioned : when as yet there was none of them.

17 How dear are thy counsels unto me, O God : O how great is the sum of them !

18 If I tell them, they are mo in number then the sand : when I wake up, I am present with thee.

19 Wilt thou not slay the wicked, O God : depart from me ye bloud-thirsty men.

20 For they speak unrighteously against thee : and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee : and am not I grieved with those that rise up against thee ?

22 Yea, I hate them right sore : even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart : prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me : and lead me in the way everlasting.

Eripe me, Domine. Psal. cxl.

Deliver me, O Lord, from the evil man : and preserve me from the wicked man.

2 Who imagine mischief in their hearts : and stir up strife all the day long.

3 They have shapened their tongues like a serpent : adders poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly : preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords : yea, and set traps in my way.

6 I said unto the Lord, Thou art my God : hear the voice of my prayers, O Lord.

7 O Lord

7 O Lord G
alt covered n

8 Let not th
let not his mi

9 Let the r
head of them

10 Let hot
them be cast

11 A man
the earth : e

12 Sure I
and maintai

13 The ri
Name : and

Lord, I
confid

2 Let m
incense : a

3 Set a
keep the c

4 O let
thing : le

5 Let t
reprove r

6 But
yea, I y

7 Let
that the

8 Our b
one bre

9 Bu
in thee

10 K
for me

11 L
ther :

I Gri
un

2 I
shew

3

Month. The xxix. day.

7 O Lord God, thou strength of my health : thou hast covered my head in the day of battel.

8 Let not the ungodly have his desire, O Lord : let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them : that compass me about.

10 Let hot burning coals fall upon them : let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth : evil shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poor : and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name : and the just shall continue in thy sight.

Domine, clamavi. Psal. cxli.

Lord, I call upon thee, haste thee unto me : and consider my voice, when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense : and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth : and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing : let me not be occupied in ungodly works, with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly : and reprove me.

6 But let not their precious balms break my head : yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places : that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit : like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God : in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me : and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together : and let me ever escape them.

Evening Prayer.

Vox mea ad Dominum. Psal. cxlii.

I cried unto the Lord with my voice : yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him : and shewed him of my trouble.

3 When my spirit was in heaviness, thou knewest my

my path : in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right hand : and saw there was no man that would know me.

5 I had no place to flee unto : and no man cared for my soul.

6 I cried unto thee, O Lord, and said : Thou art my hope and my portion in the land of the living.

7 Consider my complaint : for I am brought very low.

8 O deliver me from my persecutors : for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name : which thing if thou wilt grant me, then shall the righteous resort unto my company.

Dominus, exaudi. Psal. cxliii.

Hear my prayer, O Lord, and consider my desire : hearken unto me for thy truth and righteousness sake.

2 And enter not into judgment with thy servant : for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul, he hath smitten my life down to the ground : he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me : and my heart within me is desolate.

5 Yet do I remember the time past, I muse upon all thy works : yea, I exercise my self in the works of thy hands.

6 I stretch forth my hands unto thee : my soul gaspeth unto thee as a thirly land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint : hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving kindness betimes in the morning, for in thee is my trust : shew thou me a way that I should walk in, for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies : for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God : let thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Names sake : & for thy righteousness sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies : and destroy all them that vex my soul, for I am thy servant.

Morning Prayer.

Benedictus Dominus. Psal. cxliv.

Blessed be the Lord my strength : who teacheth my hands to war, and my fingers to fight ;

2 My

2 My hope

verer, my del

eth my peop

3 Lord, wha

to him : or th

4 Man is

seth away

5 Bow thy

touch the m

6 Cast fo

out thine a

7 Send do

and take m

of strange

8 Who

right hand

9 I will

sing praise

10 Thou

vered Da

11 Save

strange c

and their

12 Th

plants :

lished c

13 Th

with all

forth th

14 Th

there b

no con

15 H

blesse

God.

I Wi

2 E

prais

3

be p

4

othe

5

thy

6

vell

7

be

8

in

2 My hope and my fortress, my castle and deliverer, my defender, in whom I trust: who subdueth my people that is under me.

3 Lord, what is man, that thou hast such respect unto him: or the son of man, that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke.

6 Cast forth thy lightning, and tear them: shoot out thine arrows, and consume them.

7 Send down thine hand from above: deliver me, and take me out of the great waters, from the hand of strange children;

8 Whose mouth talketh of vanity: and their right hand is a right hand of wickedness.

9 I will sing a new song unto thee, O God: and sing praises unto thee upon a ten-stringed lute.

10 Thou hast given victory unto kings: & hast delivered David thy servant from the peril of the sword.

11 Save me, and deliver me from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the young plants: and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all manner of store: that our sheep may bring forth thousands, and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay: no leading into captivity, and no complaining in our streets.

15 Happy are y people that are in such a case: yea, blessed are the people who have the Lord for their God. *Exaltabo te, Deus. Psal. cxlv.*

I Will magnifie thee, O God, my King: and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee: and praise thy Name for ever and ever.

3 Great is the Lord and marvellous, worthy to be praised: there is no end of his greatness.

4 One generation shall praise thy works unto another: and declare thy power.

5 As for me, I will be talking of thy worship thy glory, thy praise and wondrous works;

6 So that men shall speak of the might of thy marvellous acts: and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed: and men shall sing of thy righteousness.

8 The Lord is gracious and merciful: long-suffering, and of great goodness.

Month. The xxx. day.

- 9 The Lord is loving unto every man: and his mercy is over all his works.
10 All thy works praise thee, O Lord: and thy saints give thanks unto thee.
11 They shew the glory of thy kingdom: and talk of thy power;
12 That thy power, thy glory, and mightiness of thy kingdom: might be known unto men.
13 Thy kingdom is an everlasting kingdom: and thy dominion endureth throughout all ages.
14 The Lord upholdeth all such as fall: and lifteth up all those that are down.
15 The eyes of all wait upon thee, O Lord: and thou givest them their meat in due season.
16 Thou openest thine hand: and fillest all things living with plenteousness.
17 The Lord is righteous in all his ways: and holy in all his works.
18 The Lord is nigh unto all them that call upon him: yea, all such as call upon him faithfully.
19 He will fulfil the desire of them that fear him: he also will hear their cry, and will help them.
20 The Lord preserveth all them that love him: but scattereth abroad all the ungodly.
21 My mouth shall speak the praise of the Lord: and let all flesh give thanks unto his holy Name for ever and ever.

Lauda, anima mea. Psal. cxlvi.

- P**raise the Lord, O my soul, while I live will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God.
2 O put not your trust in princes, nor in any child of man: for there is no help in them.
3 For when the breath of man goeth forth, he shall turn again to his earth: and then all his thoughts perish.
4 Blessed is he that hath the God of Jacob for his help: and whose hope is in the Lord his God.
5 Who made heaven and earth, the sea and all that therein is: who keepeth his promise for ever.
6 Who helpeth them to right that suffer wrong: who feedeth the hungry.
7 The Lord looseth men out of prison: the Lord giveth sight to the blind.
8 The Lord helpeth them that are fallen: the Lord careth for the righteous.
9 The Lord careth for the strangers, he defendeth the fatherless and widow: as for the way of the ungodly, he turneth it upside down.
10 The Lord thy God, O Sion, shall be King for evermore: & throughout all generations. Even-

- O** Praise the Lord, O my soul, while I live will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God.
2 The Lord shall be praised together with the Lord.
3 He shall be praised together with the Lord.
4 He shall be praised together with the Lord.
5 Great shall be the Lord, and his wisdom shall be praised.
6 The Lord shall be praised together with the Lord.
7 O Lord, thou shalt be praised together with the Lord.
8 Who shall be praised together with the Lord.
9 Who shall be praised together with the Lord.
10 He shall be praised together with the Lord.
11 But shall be praised together with the Lord.
12 Praise the Lord, O my soul, while I live will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God.
13 For shall be praised together with the Lord.
14 He shall be praised together with the Lord.
15 He shall be praised together with the Lord.
16 He shall be praised together with the Lord.
17 He shall be praised together with the Lord.
18 He shall be praised together with the Lord.
19 He shall be praised together with the Lord.
20 He shall be praised together with the Lord.
O Praise the Lord, O my soul, while I live will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God.
3 Praise the Lord, O my soul, while I live will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God.
4 Praise the Lord, O my soul, while I live will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God.

Month. The xxx. day.

Evening Prayer.

Laudate Dominum. Psal. cxlvii.

O Praise the Lord, for it is a good thing to sing praises unto our God: yea, a joyful and pleasant thing it is to be thankful.

2. The Lord doth build up Jerusalem: and gather together the out-casts of Israel.

3. He healeth those that are broken in heart: and giveth medicine to heal their sicknesses.

4. He telleth the number of the stars: and calleth them all by their names.

5. Great is our Lord, and great is his power: yea, and his wisdom is infinite.

6. The Lord setteth up the meek: and bringeth the ungoldly down to the ground.

7. O sing unto the Lord with thanksgiving: sing praises upon the harp unto our God.

8. Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the grass to grow upon the mountains, & herb for the use of men.

9. Who giveth fodder unto the cattel: and feedeth the young ravens that call upon him.

10. He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

11. But the Lords delight is in them that fear him: and put their trust in his mercy.

12. Praise ye Lord, O Jerusalem: praise thy God, O Sion.

13. For he hath made salt the bars of thy gates: and hath blessed thy children within thee.

14. He maketh peace in thy borders: and filleth thee with the flour of wheat.

15. He sendeth forth his commandment upon earth: and his word runneth very swiftly.

16. He giveth (now like wool): and scattereth the hoar-frost like ashes.

17. He casteth forth his ice like morsels: who is able to abide his frost?

18. He sendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

19. He sheweth his word unto Jacob: his statutes and ordinances unto Israel.

20. He hath not dealt so with any nation: neither have the heathen knowledge of his laws.

Laudate Dominum. Psal. cxlviii.

O Praise ye Lord of heaven: praise him in the height.
2. Praise him, all ye angels of his: praise him all his host.

3. Praise him, sun and moon: praise him all ye stars and light.

4. Praise him, all ye heavens: and ye waters that are above the heavens.

5. Let

Month. The xxx. day.

5 Let them praise the name of the Lord : for he spake the word, and they were made, he commanded, and they were created.

6 He hath made them fast for ever and ever : he hath given them a law which shall not be broken.

7 Praise the Lord upon earth : ye dragons & all deeps.

8 Fire and hail, snow and vapours : wind and storm fulfilling his word ;

9 Mountains & all hills : fruitful trees & all cedars.

10 Beasts and all cattel : worms and feathered fowls.

11 Kings of the earth and all people : princes and all judges of the world ;

12 Young men and maidens, old men and children, praise the Name of the Lord : for his Name onely is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people, all his saints shall praise him : even the children of Israel, even the people that serveth him.

Cantate Domino. Psal. cxlix.

O Sing unto the Lord a new song : let the congregation of saints praise him.

2 Let Israel rejoyce in him that made him : and let the children of Sion be joyful in their King.

3 Let them praise his Name in the dance : let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people : and helpeth the meek-hearted.

5 Let the saints be joyful with glory : let them rejoyce in their beds.

6 Let the praises of God be in their mouth : and a two-edged sword in their hands ;

7 To be avenged of the heathen : and to rebuke the people ;

8 To bind their kings in chains : and their nobles with links of iron.

9 That they may be avenged of them, as it is written : Such honour have all his saints.

Laudate Dominum. Psal. cl.

O Praise God in his holiness : praise him in the firmament of his power.

2 Praise him in his noble acts : praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet : praise him upon the lute and harp.

4 Praise him in the cymbals and dances : praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals : praise him upon the loud cymbals.

6 Let every thing that hath breath : praise the Lord.

Forms

The Morning at Sea, shall Book of Common these two fol Malesties

O Etern the Sea bound

d ; Be plea most gracious ants, and the

om the dang the enemy. most gracious

ngdoms, and on their la air Island m

od, and tha ellings of th d with a th

praise and rilt our L

Revent u most gra continual ne

ed, and e ame, and f e, through

Pray Most po conima of the

ny crea great di elfe we p

e, and se got thee ll voice o

nts : But y works o ve all : and

knowledg s. Help, Jesus Chr Most dwelle Look

Forms

Forms of Prayer to be used at Sea.

The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the Book of Common Prayer.

These two following Prayers are to be also used in His Majesty's Navy every day.

O Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the Sea; who hast compassed the waters with bounds, until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection, the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the Sea, and from the violence of the enemy, that we may be a safe-guard unto our most gracious Sovereign Lord King Charles, and his Kingdoms, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our Island may in peace and quietness serve thee our God, and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies, praise and glorifie thy holy Name, through Jesus Christ our Lord. *Amen.*

The Collect.

Revert us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Prayers to be used in Storms at Sea.

O Most powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof; thy creatures, but miserable sinners, do in this great distress cry unto thee for help: save, Lord, else we perish. We confess, when we have been in trouble, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the voice of thy Word, and to obey thy commandments: But now we see how terrible thou art in all thy works of wonder, the great God to be feared of all men: and therefore we adore thy divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercies sake through Jesus Christ thy Son our Lord. *Amen.*

Or this.

O Most glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below: Look down, we beseech thee, and hear us call.

Month. The xxx. day.

5 Let them praise the name of the Lord : for he spake the word, and they were made, he commanded, and they were created.

6 He hath made them fast for ever and ever : he hath given them a law which shall not be broken.

7 Praise the Lord upon earth : ye dragons & all deeps.

8 Fire and hail, snow and vapours : wind and storm, fulfilling his word ;

9 Mountains & all hills : fruitful trees & all cedars.

10 Beasts and all cattel : worms and feathered fowls.

11 Kings of the earth and all people : princes and all judges of the world ;

12 Young men and maidens, old men and children, praise the Name of the Lord : for his Name onely is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people, all his saints shall praise him : even the children of Israel, even the people that serveth him.

Cantate Domino. Psal. cxlix.

O Sing unto the Lord a new song : let the congregation of saints praise him.

2 Let Israel rejoyce in him that made him : and let the children of Sion be joyful in their King.

3 Let them praise his Name in the dance : let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people : and helpeth the meek-hearted.

5 Let the saints be joyful with glory : let them rejoyce in their beds.

6 Let the praises of God be in their mouth : and a two-edged sword in their hands ;

7 To be avenged of the heathen : and to rebuke the people ;

8 To bind their kings in chains : and their nobles with links of iron.

9 That they may be avenged of them, as it is written : Such honour have all his saints.

Laudate Dominum. Psal. cl.

O Praise God in his holiness : praise him in the firmament of his power.

2 Praise him in his noble acts : praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet : praise him upon the lute and harp.

4 Praise him in the cymbals and dances : praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals : praise him upon the loud cymbals.

6 Let every thing that hath breath : praise the Lord.

Forms

The Morning

at Sea, shall be

Book of Comm

these two fol

Majesties Nu

Eterna

the he

Sea ;

bound

d ; Be please

ost gracious p

nts, and the

om the dange

the enemy, t

ost gracious

ngdoms, and

on their law

ur Island may

od, and that

ellings of the

d with a tha

praise and g

rist our Lor

Revent us,

most graci

utinual help

ed, and end

ame, and fina

e, through

Prayers

Most powe

comman

of the ie

ny creatu

great distr

esse we peri

e, and seen

got thee ou

voice of th

nts : But no

works of w

e all : and th

nowledging

. Help, Lo

esus Christ

Most glo

dwellst i

Look do

Forms

Forms of Prayer to be used at Sea.

The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the Book of Common Prayer.

These two following Prayers are to be also used in His Majesty's Navy every day.

O Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the Sea; who hast compassed the waters with bounds, until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection, the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the Sea, and from the violence of the enemy, that we may be a safe-guard unto our most gracious Sovereign Lord King Charles, and his Kingdoms, and a security for such as pass on the seas on their lawful occasions; that the inhabitants of our Island may in peace and quietness serve thee our God, and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies, praise and glorify thy holy Name, through Jesus Christ our Lord. *Amen.*

The Collect.

Revert us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Prayers to be used in Storms at Sea.

O Most powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof; O thy creatures, but miserable sinners, do in this great distress cry unto thee for help: save, Lord, else we perish. We confess, when we have been ignorant of thee our God, and refused to hearken to the voice of thy Word, and to obey thy commandments: But now we see how terrible thou art in all thy works of wonder, the great God to be feared of all: and therefore we adore thy divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercies sake Jesus Christ thy Son our Lord. *Amen.*

Or this.

O Most glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below: Look down, we beseech thee, and hear us call.

Forms of Prayer to be used at Sea.

ling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up. Save, Lord, or else we perish. The living, the living shall praise thee. O send thy word of command to rebuke the raging winds, and the roring sea, that we being delivered from this distress, may live to serve thee, and to glorifie thy Name all the days of our life. Hear, Lord, and save us for the infinite merits of our blessed Saviour thy Son, our Lord Jesus Christ. Amen.

The Prayer to be said before a Fight at Sea against any Enemy.

O Most powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou sittest in the throne judging right; and therefore we make our address to thy divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battle to the strong, but canst save by many or by few. Let not our sins now cry against us for vengeance; but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. Amen.

Short Prayers for single persons that cannot meet to join in Prayer with others by reason of the Fight or Storm.

General Prayers.

Lord, be merciful to us sinners, and save us by thy mercies sake.

Thou art the great God, that hast made, and ruled all things: O deliver us for thy Names sake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

Special Prayers with respect to the Enemy.

Thou, O Lord, art just and powerful; O defend our cause against the face of the enemy.

O God, thou art a strong towre of defence to them that flee unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may give thee praise.

O suffer us not to sink under the weight of sins, or the violence of the enemy. O Lord, and help us, and deliver us for thy Names sake.

Short Prayers in respect of a Storm.

Thou, O Lord, that stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples,

Forms of Prayer to be used at Sea.

ly to perish in a storm, hear us, and save us, we
cech thee.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O Lord, hear us.

O Christ, hear us.

God the Father, God the Son, God the Holy
ghost, have mercy upon us, save us now and ever-
more. Amen.

O Ur Father, which art in heaven; Hallowed be
thy Name. Thy kingdom come. Thy will be
st done in earth, As it is in heaven. Give us this day
our daily bread. And forgive us our trespasses, As
thou forgive them that trespass against us. And lead
us not into temptation: But deliver us from evil.
For thine is the kingdom, the power, and the glo-
ry, for ever and ever. Amen.

*When there shall be imminent danger, as many as can
be spared from necessary service in the Ship, shall be
called together, and make an humble Confession of
their sins to God: In which every one ought seriously
to reflect upon those particular sins of which his con-
science shall accuse him, saying as followeth,*

The Confession.

Almighty God, Father of our Lord Jesus Christ,
maker of all things, judge of all men; we ac-
knowledge, and bewail our manifold sins and wick-
edness, which we from time to time most grievou-
sly have committed, by thought, word, and deed a-
gainst thy divine Majesty, provoking most justly thy
wrath and indignation against us. We do earnestly
repent, and be heartily sorry for these our misdoings;
the remembrance of them is grievous unto us; the
burden of them is intolerable. Have mercy upon us,
have mercy upon us, most merciful Father; for thy
son our Lord Jesus Christs sake, forgive us all that
we have past, and grant that we may ever hereafter serve
and please thee in newness of life, to the honour
and glory of thy Name, through Jesus Christ our
Lord. Amen.

Then shall the Priest, if there be any in the Ship, pro-
nounce this Absolution.

Almighty God, our heavenly Father, who of his
great mercy hath promised forgiveness of sins
to all them which with hearty repentance and true
faith turn unto him; Have mercy upon you, pardon
and deliver you from all your sins, confirm & streng-
then you in all goodness, and bring you to everlasting
life through Jesus Christ our Lord. Amen.

Forms of Prayer to be used at Sea.

Thanksgiving after a Storm.

Jubilare Deo. Psal. lxxvi.

O Be joyful in God, all ye lands: sing praise unto the honour of his Name, make his praise to be glorious.

Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

For all the world shall worship thee, and sing of thee, and praise thy Name.

O come hither, and behold the works of God: how wonderful he is in his doing towards the children of men.

He turned the sea into dry land: so that they went through the water on foot; there did we rejoyce thereof.

He ruleth with his power for ever, his eyes behold the people: and such as will not believe, shall not be able to exalt themselves.

O praise our God, ye people: and make the voice of his praise to be heard;

Who holdeth our soul in life: and suffereth not our feet to slip.

For thou, O God, hast proved us: thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare: and laidst trouble upon our loyns.

Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

I will go into thy house with burnt-offerings: and will pay thee my vows which I promised with my lips, and spake with my mouth when I was in trouble.

I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

O come hither and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

I called unto him with my mouth: and gave him praises with my tongue.

If I incline unto wickedness with my heart: the Lord will not hear me.

But God hath heard me: and considered the voice of my prayer.

Praised be God, who hath not cast out my prayer: nor turned his mercy from me.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Forms of Prayer to be used at Sea.

Confitemini Domino. Psal. cvii.

O Give thanks unto the Lord, for he is gracious:
and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed:
and delivered from the hand of the enemy;

And gathered them out of the lands, from the
east, and from the west: from the north, and from
the south.

They went astray in the wilderness out of the way:
and found no city to dwell in;

Hungry and thirsty: their soul fainted in them.

So they cried unto the Lord in their trouble:
and he delivered them from their distress.

He led them forth by the right way: that they
might go to the city where they dwelt.

O that men would therefore praise the Lord for
his goodness: and declare the wonders that he doeth
for the children of men!

For he satisfieth the empty soul: and filleth the
hungry soul with goodness.

Such as sit in darkness, and in the shadow of
death: being fast bound in misery and iron;

Because they rebelled against the words of the
Lord: and lightly regarded the counsel of the most
Highest;

He also brought down their heart through heaviness:
they fell down, and there was none to help
them up.

So when they cried unto the Lord in their trouble:
he delivered them out of their distress.

For he brought them out of darkness, & out of the
shadow of death: and brake their bonds in sunder.

O that men would therefore praise the Lord
for his goodness: and declare the wonders that he
doeth for the children of men!

For he hath broken the gates of brass: and smitten
the bars of iron in sunder.

Foolish men are plagued for their offence: and
because of their wickedness.

Their soul abhorred all manner of meat: and they
were even hard at deaths door.

So when they cried unto the Lord in their trouble:
he delivered them out of their distress.

He sent his word and healed them: and they were
saved from their destruction.

O that men would therefore praise the Lord for
his goodness: and declare the wonders that he doeth
for the children of men!

That they would offer unto him the sacrifice of
thanksgiving: and tell out his works with gladness!

Forms of Prayer to be used at Sea.

They that go down to the sea in ships : and occupy their business in great waters ;

These men see the works of the Lord : and his wonders in the deep.

For at his word the stormy wind ariseth : which listeth up the waves thereof.

They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man : and are at their wits end.

So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

For he maketh the storm to cease : so that the waves thereof are still.

Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

That they would exalt him also in the congregation of the people : and praise him in the seat of the elders !

Who turneth the floods into a wilderness : and drieth up the water-springs.

A fruitful land maketh he barren : for the wickedness of them that dwell therein.

Again, he maketh the wilderness a standing water : and water-springs of a dry ground.

And there he setteth the hungry : that they may build them a city to dwell in ;

That they may sow their land, and plant vineyards : to yield them fruits of increase.

He blesteth them, so that they multiply exceedingly : and suffereth not their cattel to decrease.

And again, when they are diminished and brought low : through oppression, through any plague or trouble ;

Though he suffer them to be evil-intreated through tyrants : and let them wander out of the way in the wilderness ;

Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

The righteous will consider this, and rejoyce : and the mouth of all wickedness shall be stopped.

Who so is wise, will ponder these things : and they shall understand the loving kindness of the Lord.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

For

As it was in
be : world w

O Most b
of in fi
creatures, v
holding our
the jaws of
before thy c
Praise and
when we ca
out our Pr
great distre
ship, our s
fully look
deliveranc
do give a
through J

O Most
cy is
hath been
powerful
shewed u
that we n
thou art
trust in t
and seas
ven from
do thy
Name
were rec
us as tr
then of
dy to e
but al
thy ho
thee, t
hast fa
ousnes
our Lo
A H

O
Gr
the re
liver
Th
to an

As

Forms of Prayer to be used at Sea.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Collects of Thanksgiving.

O Most blessed and glorious Lord God, who art of in finite goodness and mercy; We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present our selves again before thy divine Majesty, to offer a sacrifice of Praise and Thanksgiving, for that thou heardest us when we called in our trouble, and didst not cast out our Prayer, which we made before thee in our great distress; even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance; for which, we now being in safety, do give all praise and glory to thy holy Name, through Jesus Christ our Lord. Amen.

Or this.

O Most mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended toward us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art; how able and ready to help them that trust in thee. Thou hast shewed us, how both winds and seas obey thy command, that we may learn even from them hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name for this thy mercy in saving us, when we were ready to perish. And we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger: And give us hearts always ready to express our thankfulness, not onely by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us, that we, whom thou hast saved, may serve thee in holiness and righteousness, all the days of our life, through Jesus Christ our Lord and Saviour. Amen.

A Hymn of Praise and Thanksgiving after a dangerous tempest.

O Come, let us give thanks unto the Lord, for he is gracious: and his mercy endureth forever. Great is the Lord, and greatly to be praised; let the redeemed of the Lord say so: whom he hath delivered from the merciless rage of the sea.

The Lord is gracious and full of compassion: slow to anger, and of great mercy.

Forms of Prayer to be used at Sea.

He hath not dealt with us according to our sins:
neither rewarded us according to our iniquities.

But as the heaven is high above the earth: so
great hath been his mercy towards us.

We found trouble and heaviness: we were even
at deaths door;

The waters of the sea had well nigh covered us:
the proud waters had well nigh gone over our souls.

The sea roared: and the stormy wind lifted up
the waves thereof;

We were carried up, as it were to heaven, and
then down again into the deep: our soul melted
within us, because of trouble;

Then cried we unto thee, O Lord: and thou
didst deliver us out of our distress.

Blessed be thy name, who didst not despise the
prayer of thy servants: but didst hear our cry, and
hast saved us.

Thou didst send forth thy commandment: and
the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness:
and declare the wonders that he hath done, and still
doeth for the children of men.

Praised be the Lord daily: even the Lord that
helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh
salvation: God is the Lord, by whom we have escap-
ed death.

Thou, Lord, hast made us glad through the opera-
tion of thy hands: and we will triumph in thy praise.

Blessed be the Lord God: even the Lord God, who
only doeth wondrous things;

And blessed be the Name of his Majesty for ever:
and let every one of us say, Amen, Amen.

Glory be to the Father, and to the Son: and to the
Holy Ghost;

As it was in the beginning, is now, and ever
shall be: world without end. Amen.

2 Cor. 13. 14.

THe grace of our Lord Jesus Christ, and the love
of God, and the fellowship of the Holy Ghost,
be with us all now and for evermore. *Amen.*

*After Victory or Deliverance from an Enemy.
A Psalm or Hymn of praise and thanksgiving after
Victory.*

IF the Lord had not been on our side, now may we
say: if the Lord himself had not been on our
side, when men rose up against us;

They had swallowed us up quick: when they were
so wrathfully displeased at us.

Yea,

For

Yea, the w

had gone ov

proud had g

But praise

us over as

The Lord

We gat n

it our own

and thine a

because the

The Lord

covered c

day of bat

The Lo

overthrov

that rose

Theref

unto thy

The Lo

hath don

Our h

hath ma

Blesse

forth fo

Glor

As it

O

might

and

this h

ascrib

And,

gre

Gosp

as in

bese

cy,

may

obe

Jes

hol

thi

wo

Forms of Prayer to be used at Sea.

Yea, the waters had drowned us, and the stream had gone over our soul: the deep waters of the proud had gone over our soul.

But praised be the Lord: who hath not given us over as a prey unto them.

The Lord hath wrought: a mighty salvation for us. We gat not this by our own sword, neither was it our own arm that saved us: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us: the Lord hath covered our heads, and made us to stand in the day of battel.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us;

Therefore not unto us, O Lord, not unto us: but unto thy Name be given the glory.

The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoyce.

Our help standeth in the Name of the Lord: who hath made heaven and earth.

Blessed be the Name of the Lord: from this time forth for evermore.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *After this Hymn may be sung the Te Deum.*

¶ *Then this Collect.*

O Almighty God, the Sovereign Commander of all the world, in whose hand is power and might, which none is able to withstand; We bless and magnifie thy great and glorious Name for this happy victory, the whole glory whereof we do ascribe to thee, who art the onely giver of victory. And, we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, and as much as in us lieth, to the good of all mankind. And, we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives, by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord: To whom with thee, & the holy Spirit, as for all thy mercies, so in particular for this victory and deliverance, be all glory and honour world without end. *Amen.*

2 Cor. 13. 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Gun-powder Treason.

At the Burial of their Dead at Sea.

¶ **T**He Office in the Common Prayer-book may be used; *Onely instead of these words* [We therefore commit his body to the ground, Earth to earth, &c.] say,

WE therefore commit his body to the Deep to be turned into corruption, looking for the resurrection of the body (when the sea shall give up her dead) and the life of the world to come through our Lord Jesus Christ; who at his coming shall change our vile body, that it may be like his glorious body, according to the mighty working whereby he is able to subdue all things to himself.

A Form of Prayer with Thanksgiving to be used yearly upon the Fifth day of November; For the happy deliverance of the King, and the Three Estates of the Realm, from the most Traiterous and Bloudy intended Massacre by Gun-powder.

¶ *The Service shall be the same with the usual Office for Holy-days in all things; Except where it is hereafter otherwise appointed.*

¶ *If this day shall happen to be Sunday, onely the Collect proper for that Sunday, shall be added to this Office in its place.*

¶ *Morning Prayer shall begin with one of these Sentences.*

Turn thy face away from our sins, O Lord; and blot out all our offences. *Psal. 51.9.*
Correct us, O Lord, but with judgment; not in thine anger; lest thou bring us to nothing. *Jer. 10. 24.*

I will go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee; and am no more worthy to be called thy son. *S. Luke 20. 18, 19.*

¶ *Proper Psalms. XXIIII, LXIV, CXXIV, CXXIX.*

¶ *Proper Lessons.*

The first, 2. Sam. xxii.

The second. Acts xxiii.

¶ *In the Suffrages after the Creed, these shall be inserted and used for the King.*

Priest. O Lord, save the King;

People. Who putteth his trust in thee.

Priest. Send him help from thy holy place.

People. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him.

People. Let not the wicked approach to hurt him.

ay
here
h u
deep
g fo
giv
ome
min
e h
ting
elf

use
Fo
Thre
erou
der.

ce fo
cast

e Col
is Of

Sen

ord
9.
ment
us too

him,
etore
y son.

ix.

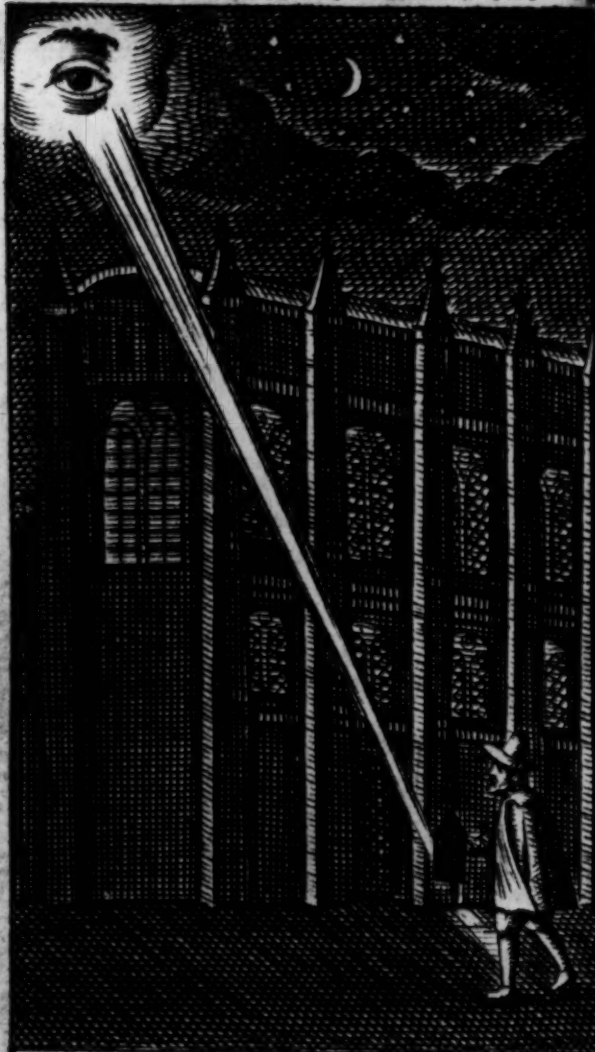
nsert

n.
agai
him.

fin

Page 10

The Powder Plot November the V



*Psalm. 9. 16. The wicked is snared in the works of his own hands.
Psalm. 10. 14. Thou hast seene it for thou beholdest mischief and spite to requite it etc.*

Instead of
these two b
A might
ous power
ous delive
on of right
fessing thy
ed conspir
enemies t
thanks and
liverance
the Queen
with the M
Realm, t
treachery
most barb
amples o
spiracy, n
forefight
therefore
unto thy
all Church
ration, t
O Lor
de
fully del
mighty
delight
sels, aba
found
gracious
rity un
off all
to reb
never
thy Ch
reign a
Religi
in the
thee t
sus Ch
In r
to u
O R
A g
us, d
enem
rible
this

Gun-powder Treason.

V *Instead of the first Collect at Morning Prayer, shall these two be used.*

Almighty God, who hast in all ages shewed thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, professing thy holy and eternal truth, from the wicked conspiracies, and malicious practices of all the enemies thereof; We yield thee our unfeigned thanks and praise for the wonderful and mighty deliverance of our late gracious Sovereign King *James*, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of this Realm, then assembled in Parliament, by Popish treachery appointed as sheep to the slaughter, in a most barbarous and savage manner, beyond the examples of former ages. From this unnatural conspiracy, not our merit, but thy mercy; not our foresight, but thy providence delivered us: and therefore, not unto us, O Lord, not unto us; but unto thy Name be ascribed all honour and glory, in all Churches of the Saints, from generation to generation, through Jesus Christ our Lord. *Amen.*

O Lord, who didst this day discover the snares of death that were laid for us, and didst wonderfully deliver us from the same; Be thou still our mighty Protector, and scatter our enemies that delight in blood. Infatuate and defeat their counsels, abate their pride, allwage their malice, and confound their devices. Strengthen the hands of our gracious King *Charles*, and all that are put in authority under him, with judgment and justice, to cut off all such workers of iniquity, as turn religion into rebellion, and faith into faction; that they may never prevail against us, or triumph in the ruine of thy Church among us: But that our gracious Sovereign and his Realms being preserved in thy true Religion, and by thy merciful goodness protected in the same, we may all duly serve thee, and give thee thanks in thy holy congregation, through Jesus Christ our Lord. *Amen.*

In the end of the Litany (which shall always this day be used) after the Collect, [We humbly beseech thee O Father, &c.] shall this be said which followeth.

Almighty God and heavenly Father, who of thy gracious providence, and tender mercy towards us, didst prevent the malice and imaginations of our enemies, by discovering and confounding their horrible and wicked enterprise, plotted, and intended this day to be executed against the King, and the

Gun powder Treason.

whole State of this Realm, for the subversion of the Government, and Religion established amongst us. We most humbly praise and magnifie thy glorious Name for this thine infinite gracious goodness towards us. We confesse it was thy mercy, thy mercy alone, that we were not then consumed. For our sins tried to heaven against us; and our iniquities justly called for vengeance upon us. But thou hast not dealt with us after our sins, nor rewarded us after our iniquities; nor given us over, as we deserved, to be a prey to our enemies; but didst in mercy deliver us from their malice, and preserve us from death and destruction. Let the consideration of this thy goodness, O Lord, work in us true repentance, that iniquity may not be our ruine. And increase in us more and more a lively faith, and fruitful love in all holy obedience, that thou mayest continue thy favour with the light of thy Gospel to us and our posterity for evermore; and that for thy dear Sons sake Jesus Christ our only Mediatour and Advocate. *Amen.*

In the Communion Service, in stead of the Collect for the day, shall this which followeth be used.

ETernal God, and our most mighty Protector, we thy unworthy servants do humbly present our selves before thy Majesty, acknowledging thy power, wisdom, and goodness in preserving the King, and the three Estates of this Realm assembled in Parliament, from the destruction this day intended against them. Make us, we beseech thee, truly thankful for this thy great mercy towards us. Protect and defend our Sovereign Lord the King, and all the Royal Family, from all Treasons and Conspiracies: Preserve them in thy faith, fear, and love; prosper his Reign with long happiness here on earth; and crown him with everlasting glory hereafter in the kingdom of heaven; through Jesus Christ our only Saviour and Redeemer. *Amen.*

The Epistle. Rom. 13 1.

LEt every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not

the sword i
revenger to
evil. Where
ly for wra
this cause p
ministers, a
tning. Ren
whom tribu
to whom f

WHen pr
fel against
they had
livered h
Judas wh
was cond
gain the
and elde
trayed t
is that t
the piec
and wen
took th
for to p
price ob
with th
Where
unto t
spoken
took t
was va
didva
Lord a

¶ Af
reac

W
law

Gun-powder Treason.

the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay you tribute also: for they are Gods ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gospel. S. Mat. 27. 1.

When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour. Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, what is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potters field, to bury strangers in. Wherefore that field was called, The field of blood unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potters field, as the Lord appointed me.

¶ *After the Creed, if there be no Sermon, shall be read one of the six Homilies against Rebellion.*

¶ *This sentence is to be read at the Offertory.*

Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. *Mat. 7. 12.*

A Form of Common Prayer to be used yearly upon the xxx. day of January, being the day of the Martyrdom of King CHARLES the First.

¶ If this day shall happen to be Sunday, this Form of Service shall be used the next day following.

¶ The Service shall be the same with the usual Office for Holy-days in all things; except where it is hereafter otherwise appointed.

The Order for Morning Prayer.

¶ He that ministrerth, shall begin with one of these sentences.

Correct us, O Lord, but with judgment, not in thine anger: lest thou bring us to nothing. Jer. x. 24.

Rent your heart, and not your garments, and turn to the Lord your God: for he is gracious and merciful; slow to anger, and of great kindness; and repenteth him of the evil. Joel ii. 13.

It is of the Lords mercies, that we are not consumed; because his compassions fail not. Lam. iii. 22.

¶ In stead of Venite, exultemus, shall this Psalm following be used, one verse by the Priest, and another by the Clerk and People.

O Come, let us worship and fall down: and kneel before the Lord our Maker. Psal. xcvi. 6.

Let us repent, and turn from our wickedness: and our sins shall be forgiven us. Acts iii. 19

Let us turn every one from his evil way: and the Lord will turn from his fierce anger, and we shall not perish. Jon. iii. 8, 9.

We acknowledge our fautes: and our sins are ever before us. Psal. li. 3.

We have provoked thine anger, O Lord: but there is mercy with thee, therefore shalt thou be feared. Lam. iii. 42. Psal. cxxx. 4.

O shut not up our souls with sinners: nor our life with the bloud-thirsty. Psal. xxvi. 9.

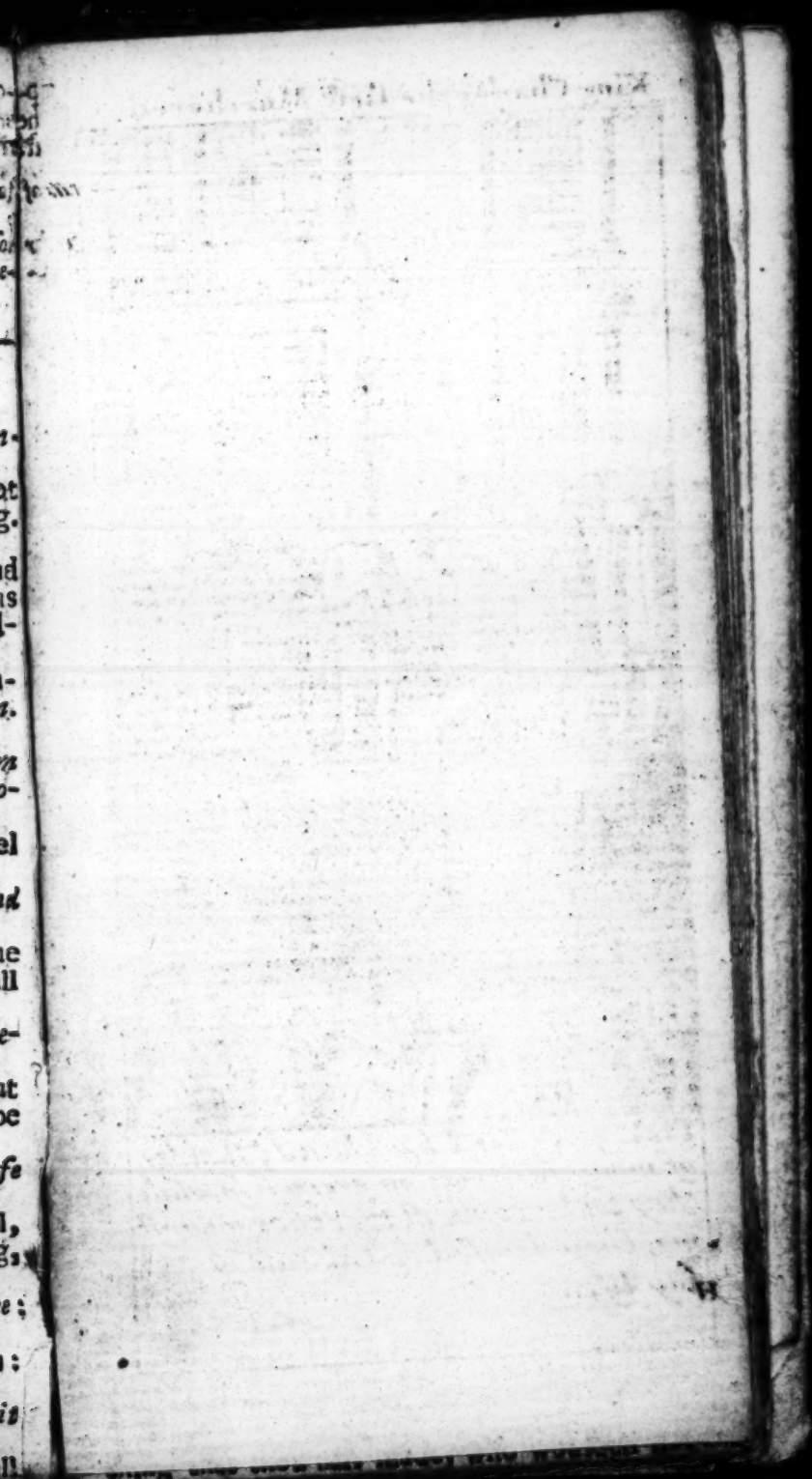
Thou hast promised, O Lord, that before we call, thou wilt answer: and whiles we are yet speaking, thou wilt hear. Isa. lxv. 24.

And now in the anguish of our souls we cry unto thee; Hear, Lord, and have mercy. Baruch. iii. 1.

O Lord, rebuke us not in thine indignation: neither chasten us in thy displeasure. Psal. vi. 1.

For thy Names sake be merciful to our sin: for it is great. Psal. xxv. 10.

Turn thy face from our sins: and put out all



King Charles the first Murthered



*Plal. 31.13 For I have heard slander
of many, fear was on every side, while
they tooke counsell together against
me, they devised to take away
my life.*

*Mal
(spirit
Del
that a
O del
Name
O
thou t
So n
give t
ing f
Psalm
Glor
Ghoss
As
world*

*I In
wh*

*O
dren
fer t
day
thy
Nati
heav
when
the
whe
piat
land
rity
who
us f
thro
Chr*

*I
de
th*

*C
fins
are
fol
C
thi*

King Charles Martyr.

Make us clean hearts, O God : and renew a right spirit within us. v. 10.

Deliver us from bloud-guiltiness, O God : thou that art the God of our salvation. v. 14.

O deliver us, and be merciful to our sins : for thy Names sake. Psal. lxxix. 9.

O be favourable and gracious unto Sion : build thou the walls of Jerusalem. Psal. li. 18.

So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever : and will always be showing forth thy praise from generation to generation. Psalm lxxix. 14.

Glory be to the Father, and to Son : and to the holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Proper Psalms. vii, ix, x, xi.

¶ Proper } The first, 2 Sam. 1.

Lessons. } The second, S. Mat. xxvii.

¶ In stead of the first Collect at Morning Prayer, this which followeth shall be used.

O Most mighty God, terrible in thy judgements, and wonderful in thy doings towards the children of men, who in thy heavy displeasure didst suffer the life of our late gracious Sovereign to be this day taken away by wicked-hands ; We, thy unworthy servants, humbly confess that the sins of this Nation have been the cause which hath brought this heavy judgment upon us. But, O gracious God, when thou makest inquisition for bloud, lay not the guilt of this innocent bloud (the shedding whereof nothing but the bloud of thy Son can expiate) lay it not to the charge of the people of this land, nor let it ever be required of us, or our posterity. Be merciful, be merciful unto thy people, whom thou hast redeemed ; and be not angry with us for ever ; but pardon us for thy mercies sake, through the merits of thy Son our Lord Jesus Christ. *Amen.*

¶ In the end of the Litany (which shall always this day be used) after the Collect [We humbly beseech thee, O Father &c.] these three Collects are to be used.

O Lord, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee, that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldst not the

King Charles Martyr.

death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses, receive and comfort us, who are grieved and wearied with the burthen of our sins. Thy property is always to have mercy, to thee onely it appertaineth to forgive sins; Spare us therefore, good Lord, spare thy people whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth, and miserable sinners: but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. Amen.

¶ Then shall the people say this that followeth after the Minister.

Turn thou us, O good Lord, and so shall we be turned: Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, fasting, and praying: For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son Jesus Christ our Lord. Amen.

¶ In the Communion-service, immediately after the Commandments shall this Collect be used.

O Almighty Lord, and everlasting God; Vouchsafe, we beseech thee, to direct, sanctifie, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. Amen.

¶ Then shall follow the Prayer for the King, [Almighty God, whose kingdom is everlasting, &c.] And after that, these two Collects in stead of that for the day.

Blessed Lord, in whose sight the death of thy Saints is precious; We magnifie thy Name for that abundant grace bestowed on our late Martyred Sovereign; by which he was enabled so cheerfully to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all barbarous indignities, and at last resisting unto blood; and even then, according to the same pattern, praying for his murderers. Let his memory, O Lord, be e-

ver blessed
ample of h
this our
his blood
of our sin
Rant.
G this
governan
in all god

Submi
for th
as supre
are sent
and for t
will of
lence th
not usin
but as t
the brot
vants, b
onely to
ward.
science
fully. F
for you
when y
ently;
unto w
for us,
his ste
in his r

T
digge
let it
trety.
sent h
receiv
his se
stone
then
But l
They
band
This
seife
east
the l

King Charles Martyr.

ver blessed among us, that we may follow the example of his patience, and charity : And grant, that this our Land may be freed from the vengeance of his blood, and thy mercy glorified in the forgiveness of our sins ; and all for Jesus Christ his sake. *Amen.*

GRant, Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ. *Amen.*

The Epistle. 1 S. Pet. 2. 13.

Submit your selves to every ordinance of man for the Lords sake ; whether it be to the king as supreme ; or unto governours, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men : As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King. Servants, be subject to your masters with all fear, not onely to the good and gentle, but also to the forward. For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently ? But if when ye do well, and suffer for it, ye take it patiently ; this is acceptable with God. For even hereunto were ye called ; because Christ also suffered for us, leaving us an example, that ye should follow his steps ; who did no sin, neither was guile found in his mouth.

The Gospel. S. Matth. 21. 33.

THere was a certain housholder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a towre, and let it out to husbandmen, and went into a far countrey. And when the time of the fruit drew near, he sent his servants to the husband men, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants, more then the first : and they did unto them likewise. But last of all, he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and let us seise on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will

King Charles Martyr.

he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

¶ *After the Prayer* [For the whole state of Christ Church, &c.] *this Collect shall be used.*

O Lord, our heavenly Father, who dost not punish us as our sins have deserved, but hast in the midst of judgment remembered mercy; We acknowledge it thy special favour, that though for our many and great provocations, thou didst suffer thine Anointed to fall this day into the hands of violent and blood-thirsty men, and barbarously to be murdered by them; yet thou didst not leave us forever as sheep without a shepherd, but by thy gracious providence didst miraculously preserve the undoubted heir of his Crown, our most gracious Sovereign King CHARLES the second, from his bloody enemies, hiding him under the shadow of thy wings, until their tyranny was overpast, and bringing him back in thy good appointed time to sit in peace upon the throne of his Father, and to exercise that authority over us, which of thy special grace thou hadst committed unto him. For these thy great and unspeakable mercies, we render thee most humble thanks from the bottom of our hearts, beseeching thee still to continue thy gracious protection over him, and to grant him a long and a happy Reign over us: So we that are thy people will give thee thanks for ever, and will always be shewing forth thy praise from generation to generation, through Jesus Christ our Lord. *Amen.*

The Order for Evening Prayer.

¶ *Proper Psalms.* Xxxviii, Lxv, Cxliii.

¶ *Proper Lessons.*

The first, Jer. xli. or Dan. ix. to v. 22.

The second, Heb. xi. v. 32. to cap. xii. v. 7.

¶ *In stead of the first Collect at Evening Prayer, use these two which follow.*

O Blessed Lord God, who by thy wisdom not only guidest and orderest all things most suitably to thine own justice, but also performest thy pleasure in such a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works; We thy sinful people fall down before thee, confessing that thy judgments were right in permitting

cruel men
hands in th
drawn dow
and long p
which we
thee, imp
all; and th
blood-gu
from us an
we by our
sufficient
Amen.

Blessed
thy
be this d
ed men, s
by them
act but w
most gr
grace, w
whom t
to endu
tience, r
cruel en
proceed
to kill h
yet did
whose
provide
restore
us: fo
Christ

¶ *Imn*
shall
A L
n
ments
barou
person
taugh
the be
from
numb
to w
of an
thing
eyes
aithes
this
ward

King Charles Martyr.

him, cruel men, sons of Belial, this day to imbrue their
and hands in the blood of thine Anointed; we having
men, drawn down the same upon our selves, by the great
ns. and long provocations of our sins against thee, for
which we do therefore here humble our selves before
thou, imploring thy mercy for the pardon of them
all; and that thou wouldst deliver this Nation from
blood-guiltiness (that of this day especially) and turn
from us and our posterity all those judgments which
we by our sins have deserved: Grant this for the all-
sufficient merits of thy Son, our Saviour Jesus Christ.

Amen.

Blessed God, just, and powerful, who didst permit
thy dear servant, our late dread Sovereign, to
be this day given up to the violent outrages of wick-
ed men, to be despitefully used, and at last murdered
by them; Though we cannot reflect upon so foul an
act but with horror and astonishment; yet do we
most gratefully commemorate the glories of thy
grace, which then shined forth in thine Anointed,
whom thou wert pleased, even at the hour of death,
to endue with an eminent measure of exemplary pa-
tience, meekness, and charity, before the face of his
cruel enemies. And albeit thou didst suffer them to
proceed to such a height of violence against him, as
to kill his person, and take possession of his throne;
yet didst thou in great mercy preserve his Son,
whose right it was, and at length by a wonderful
providence bring him back, and set him thereon, to
restore thy true Religion, & to settle peace amongst
us: for which we glorifie thy Name, through Jesus
Christ our blessed Saviour. *Amen.*

*¶ Immediately before the Prayer of S. Chrysostom,
shall this Collect be used.*

Almighty and everlasting God, whose righteous-
ness is like the strong mountains, and thy judg-
ments like the great deep; and who, by that bar-
barous murder this day committed upon the sacred
person of thine Anointed, our late Sovereign, hast
taught us, that neither the greatest of Kings, nor
the best of men are more secure from violence, then
from natural death; Teach us also hereby so to
number our days, that we may apply our hearts un-
to wisdom. And grant that neither the splendour
of any thing that is great, nor the concert of any
thing that is good in us, may any way withdraw our
eyes from looking upon our selves as sinful dust and
ashes; but that (according to the example of
this thy blessed Martyr) we may press forward to-
wards the prize of the high calling that is before us.

King Charles his Birth and Return.

in faith and patience, humility and meekness, mortification and self-denial, charity and constant perseverance unto the end: And all this for thy Son our Lord Jesus Christs sake; To whom, with thee, and the holy Ghost, be all honour, and glory, world without end. *Amen.*

A Form of Prayer with Thanksgiving to be used yearly upon the XXIX. day of May; being the day of his Majesties Birth, and happy Return to his Kingdoms.

¶ The Service shall be the same with the usual Office for Holy-days in all things; Except where it is hereafter otherwise appointed.

¶ If this day shall happen to be Ascension-day, Whitsunday, or Trinity Sunday, onely the Collects of this Office are to be added to the several Services for those Festivals in their proper places. If it shall happen to be any other Sunday, or to be Monday, or Tuesday in Whitsun-week, the Collects shall be used as before, and also the proper Psalms here appointed, instead of those of ordinary course, and all the rest of this Office omitted.

¶ Morning Prayer shall begin with this sentence.

I Exhort, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for Kings, and all that are in Authority, that we may lead a quiet and peaceable life in all godliness and honesty: For this is good and acceptable in the sight of God our Saviour.

1 Tim. 2. 1, 2, 3.

¶ In stead of Venite, exultemus, shall be sung or said this Hymn following; one Verse by the Priest, and another by the Clerk and People.

O Come, let us sing unto the Lord: let us heartily rejoyce in the strength of our salvation. *Ps. 95. 1.*

Let us come before his presence with thanksgiving: and shew our selves glad in him with psalms. *verse. 2.*

For the Lord is a great God: and a great King above all gods. *vers. 3.*

With his own right hand, and with his holy arm: hath he gotten himself the victory. *Psal. 98. 2.*

The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen. *vers. 3.*

He hath remembered his mercy and truth towards the house of Israel: and all the ends of the world have seen the salvation of our God. *vers. 4.*

For he hath found David his servant: with his holy

King C



2 Sa
me
thor
v 5
for

King Charles the II his Return



2 Sam. 22. 44 Thou hast delivered
me from the strivings of my people.
thou hast kept me to be head.
v 51 He is the tower of salvation
for his King.

holy o
His
Strength
The
lence
vers. 23
He
plagued
His t
and in
He b
hand in
There
thee, C
thy m
Tea,
great is
My r
and let
for eve
Glor
holy G
As i
be: w

¶ In t
a
Prie
Peop
Prie
Peop
Prie
him.

Peop
¶ In
two

O
thy n
of ou
our d
We a
ness
this d
of pra
ing t

King Charles his Birth and Return.

holy oyl hath he anointed him. *Psal. 89. 21.*

His hand hath held him fast: and his arm hath strengthened him. *vers. 22.*

The enemy hath not been able to do him violence: the son of wickedness hath not hurt him. *vers. 23.*

He hath smitten down his foes before his face: and plagued them that hated him. *vers. 24.*

His truth also, and his mercy hath been with him: and in his name is his horn exalted. *vers. 25.*

He hath set his dominion also in the sea: and his right hand in the floods. *vers. 26.*

Therefore all the kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth. *Psal. 138. 4.*

Yea, they shall sing in the ways of the Lord: that great is the glory of the Lord. *vers. 5.*

My mouth also shall speak the praise of the Lord: and let all flesh give thanks unto his holy Name for ever and ever. *Psal. 145. 21.*

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Proper Psalms.*

Xr. Xxi. Lxxxv. Cxviii.

¶ *Proper Lessons.*

The first, 2 Sam. 19. v. 9.

The second, Rom. 13.

¶ *In the Suffrages after the Creed, these shall be inserted and used for the King.*

Priest. O Lord, save the King;

People. Who putteth his trust in thee.

Priest. Send him help from thy holy place.

People. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him.

People. Let not the wicked approach to hurt him.

¶ *In stead of the first Collect for Morning Prayer, these two shall be used.*

O Lord God of our Salvation, who hast been exceedingly gracious unto this Land, and by thy miraculous providence hast delivered us out of our late miserable confusions, by restoring to us our dread Sovereign Lord, thy servant King Charles; We are now here before thee with all due thankfulness to acknowledge thine unspeakable goodness this day shewed unto us, and to offer up our sacrifices of praise unto thy glorious Name; humbly beseeching thee to accept this our unfeigned, though unworthy

worthy oblation of our selves; vowing all holy obedience in thought, word, and work, unto thy divine Majesty; and promising in thee, and for thee, all loyal and dutiful allegiance to thine Anointed servant, and to his Heirs after him: whom we beseech thee to bless with all increase of grace, honour, and happiness in this world, and to crown with immortality and glory in the world to come; for Jesus Christ his sake, our only Lord and Saviour. *Amen.*

O God, who by thy divine providence and goodness didst this day first bring into the world, and didst this day also bring back and restore to us, and to his own just and undoubted rights, our most gracious Sovereign Lord, thy servant King Charles; Preserve his life, and establish his throne, we beseech thee. Be unto him a helmet of salvation against the face of his enemies, and a strong towre of defence in the time of trouble. Let his reign be prosperous, and his days many. Let justice, truth, and holiness; let peace, and love, and all Christian virtues flourish in his time. Let his people serve him with honour and obedience; and let him so duly serve thee on earth, that he may hereafter everlastingly reign with thee in heaven, through Jesus Christ our Lord. *Amen.*

In the end of the Litany (which shall always this day be used) after the Collect, [We humbly beseech thee, O Father, &c.] shall this be said which followeth.

O Lord God, most merciful Father, who of thine especial grace and favour didst this day bring home unto us thy servant King Charles our Sovereign, and place him in the throne of this Kingdom, thereby restoring to us the publick and free profession of thy true Religion and Worship, to the great comfort and joy of our hearts; We thine unworthy servants, here assembled together to celebrate the memory of this thy mercy, most humbly beseech thee to grant us grace, that we may always shew our selves truly and unfeignedly thankful unto thee for the same: and that our gracious King may through thy mercy continue his Reign over us in all vertue, godliness, and honour, many and many years; and that we dutifully obeying him, as faithful and loyal subjects, may long enjoy him, with the continuance of thy great blessings, which by him thou hast vouchsafed unto us, through Jesus Christ our Lord. *Amen.*

Immediately before the Prayer of S. Chrysostom, use the Collect of Thanksgiving; [For Peace, and deliverance from our enemies.]

© Almighty

O Almighty
fence
their enemi
giving for o
parent dang
acknowledg
livered ov
still to cont
the world n
mighty deli
Amen.

*In the C
ments an
in stead
day.*

O Most
hast
and quiet
adverities
King Char
standing a
storing un
fession of
with our
thee to gr
to shew f
him; and t
ful duty a
obedience
and all ot
Lord. *A*

G Grant
So
this day
be a mi
Defender
among u
mies, a
and a ha
Nation b
our Lor

D Ear
pi
war aga
nest am
against
works v
day of
inance

King Charles his Birth, and Return.

O Almighty God, who art a strong towre of defence unto thy servants against the face of their enemies ; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them ; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer , through Jesus Christ our Lord. *Amen.*

In the Communion-Service. between the Commandments and the Epistle, shall these two Collects be used, in stead of the Collect for the King, and that of the day.

O Most gracious God and merciful Father, who hast by thy infinite power and goodness safely and quietly, after so many and great troubles and adversities, settled thy servant our Sovereign Lord King *Charles*, in the throne of his Fathers, (notwithstanding all the power and malice of his enemies) restoring unto us with him, and by him, the free profession of thy Sacred Truth and Gospel, together with our former peace and prosperity ; We beseech thee to grant him the defence of thy salvation, and to shew forth thy loving kindness and mercy to him ; and to stir up continually in our hearts all faithful duty and loyalty towards him, with a religious obedience, and thankfulness unto thee for these and all other thy mercies, through Jesus Christ our Lord. *Amen.*

Grant, we beseech thee, Almighty God, that our Sovereign Lord the King, whom thou didst this day happily bring home, and restore to us, may be a mighty Protector of his People, a religious Defender of thy sacred Faith, and of thy holy Church among us, a glorious Conquerour over all his enemies, a gracious Governour unto all his subjects, and a happy Father of many children to rule this Nation by succession in all ages, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 2. 11.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul ; having your conversation honest among the Gentiles : that whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorifie God in the day of visitation. Submit your selves to every ordinance of man for the Lords sake ; whether it be to

King Charles his Birth and Return.

the King, as supreme; or unto governours, as to them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing may put to silence the ignorance of foolish men. As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel, S. Mat. 22. 16.

AND they sent out unto him their disciples, with the Herodians, saying, Master, we know thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsars. Then saith he unto them, Render therefore unto Cesar, the things which are Cæsars; and unto God, the things that are Gods. When they had heard these words, they marvelled, and left him, and went their way.

¶ After the Prayer [For the whole Itate of Christs Church, &c.] this Collect following shall be used.

O Lord our God, who upholdest and governest all things in heaven and earth; Receive our humble prayers with our thanksgivings for our Sovereign Lord CHARLES, set over us by thy grace and providence to be our King: And so, together with him, bless the whole Royal Family with the joy of thy heavenly Spirit, that they ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour may continue before thee, in health, peace, and honour, a long and happy life upon earth, and after death obtain everlasting life and glory in the kingdom of heaven, by the merits and mediation of Christ Jesus our Saviour; who with the Father and the holy Spirit, liveth and reigneth ever one God, world without end. Amen.

F I N I S.

